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THE EVANGELICAL CHURCH AND CREATION CARE

by
James Barry Burt

A thesis submitted to the faculty of The University of Mississippi in partial fulfillment of
the requirements of the Sally McDonnell Barksdale Honors College.

Oxford
May 2014

Approved by

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Dedication

I dedicate my honor's thesis to Pam and LaRue Burt. The two best friends I've ever had.

Acknowledgements

I am incredibly grateful to a group of family and friends that lend daily support and guidance, who make life fun. I am blessed by an incredible support system. At times, they seem to believe in me more than I believe in myself.

I give special thanks to my parents, Barry and Pam Burt. Their encouragement and support has enabled me to achieve much. Thank you.

I owe an incredible debt to Dr. David Rutherford. The pages that follow are a testament to his patience, direction and hard work. No other educator has made a more profound impact on my thinking and the way I see the world. Thank you for teaching me to see the world that others see and not to see the world as others see it.

ABSTRACT

JAMES BARRY BURT: The Evangelical Church and Creation Care
(Under the direction of Dr. David Rutherford)

The purpose of this research is to determine the extent to which creation care is reaching and influencing the patrons in the pews of Evangelical Christian churches as well as to determine if Evangelicals will ever be prepared to take a strong and widespread stance on the environmental issues of our time. A mixed method research design was employed that consisted of three focus groups that served to directly inform the development of an online survey. Survey respondents consisted of 283 primarily Mississippi residents and students attending colleges and universities in Mississippi. Results illustrated that a majority of Evangelicals do consider themselves called by God to be good stewards of the earth. However, this has not equated to substantial proactive environmental action. The study concluded that creation care's message has not substantially influenced patrons in the pews of Evangelical churches. However, the data further illustrated that a strong willingness to engage in creation care does exist among Evangelicals Christians.

Keywords: creation care, Evangelical Christian, stewardship, environment

TABLE OF CONTENTS

LIST OF TABLES.....	viii
INTRODUCTION.....	1
CHAPTER I: REPORT OF DIRECTED READINGS/ TOPIC EVOLUTION.....	3
CHAPTER II: THE ORIGINS OF CREATION CARE AND ITS CURRENT OPPOSITION.....	12
CHAPTER III: THE CURRENT EVANGELICAL LANDSCAPE REGARDING ENVIRONMENTALISM AND CREATION CARE.....	20
CHAPTER IV: RESEARCH RATIONALE AND QUESTIONS	27
CHAPTER V: RESEARCH DESIGN	30
Introduction.....	30
Focus Groups.....	30
Creation Care Survey.....	38
Explanation of Survey Questions Informed by Focus Group Data.....	39
Question 1 & 2	
Question 3 & 4	
Question 5	
Questions 6-10	
Questions 11-14	
Question 15	
Question 16 & 17	
Question 18	
Section 3 Questions	

Section 4 Questions	
Survey Distribution and Calculations.....	42
CHAPTER VI: SURVEY RESULTS AND DISCUSSION.....	45
Survey Section 1.....	46
Survey Section 2.....	62
Survey Section 3.....	71
CHAPTER VII: CONCLUSION.....	73
APPENDICES.....	76
REFERENCES.....	196

LIST OF TABLES

Table 6.1	Demographic Information.....	45
Table 6.2	Question 1.....	46
Table 6.3	Question 2.....	47
Table 6.4	Question 3.....	48
Table 6.5	Question 4.....	49
Table 6.6	Question 5.....	50
Table 6.7	Question 6.....	51
Table 6.8	Question 7.....	52
Table 6.9	Question 8.....	52
Table 6.10	Question 9.....	52
Table 6.11	Question 10.....	53
Table 6.12	Question 11.....	54
Table 6.13	Question 12.....	55
Table 6.14	Question 13.....	56
Table 6.15	Question 14.....	57
Table 6.16	Question 15.....	58
Table 6.17	Question 16.....	59
Table 6.18	Question 17.....	60
Table 6.19	Question 18.....	61
Table 6.20	Question 19.....	62
Table 6.21	Question 20.....	63
Table 6.22	Question 21.....	63

Table 6.23	Question 22.....	64
Table 6.24	Question 23.....	65
Table 6.25	Question 24.....	67
Table 6.26	Question 25.....	67
Table 6.27	Question 26.....	68
Table 6.28	Question 27.....	69
Table 6.29	Question 28.....	70
Table 6.30	Question 29.....	71
Table 6.31	Question 30.....	71
Table 6.32	Question 31.....	72

INTRODUCTION

Religion, especially in the American south, is one of the main drivers in determining a person's worldview. It influences how we think, how we conduct ourselves, what we consider to be the truth, how we vote, how we raise children, etc. The issues that are prominent within the walls of our churches on Sunday certainly mirror the issues discussed by CNN on Monday morning. For many people, religion permeates all (Wilson, 2004).

My research deals with the Evangelical sect of the Christian religious community. Although I recognize that there are many important world religions that I could spend an eternity researching, because I was raised in an Evangelical Christian home and still practice as an Evangelical today it is this area of religion that this body of work focuses on.

Growing up in rural Mississippi with a church on every corner, I have experienced my fair share of sermons. However, as I came of age and began to think more critically about important issues of the contemporary world, I came to the realization that not once had I ever experienced a sermon that dealt with how an Evangelical Christian should interact and care for the Earth and its environment, which we believe to be God's creation. I have heard pastors weigh in on most other prominent concerns of the secular world, but an environmental sermon evaded me.

I began to wonder how Evangelical Christians' perceptions of many different world issues influenced the broader and powerful voice of the Evangelical church in the contemporary world. As an example, why were Evangelicals seemingly silent on the environmental issue that is hotly debated among other influential groups? Thus, I decided that as I contributed my block to the wall of academic knowledge, through this thesis, I would discuss precisely that. In the pages that follow, I first explain the origins of this research in my directed readings course. Then I conduct a literature review that seeks to paint a broad picture of the extent to which environmentalism is reaching the Evangelical church today. I also discuss groups that present themselves in opposition to an environmental stance by the Evangelical Church. Then, through empirical research methods, I seek to gain an understanding of the extent to which the idea of caring for creation can be found throughout the Evangelical community in the south. I hope then to determine if this influential community will ever be ready to increase its involvement with the environmental issues of the contemporary world.

CHAPTER 1

REPORT OF DIRECTED READINGS / TOPIC EVOLUTION

I began this research process in the fall of 2012 with a directed readings process. Originally, exploring my interests centered on the policy-shaping power of Evangelical Christians, specifically their assumed alignment with the Republican Party. In the 2012 elections, according to CBS News polling of voters, “50 percent of Republican primary and caucus voters have been white evangelical, or born again, Christians” (Hirschhorn and Pinto 2012, NP). Furthermore, the Pew Research Center states that Evangelical Protestants have aligned with the GOP coalition for many years. In 2008, 65% of Evangelicals considered themselves to be Republicans as opposed to 28% who considered themselves to be Democrats. In 2011, Republicans enjoyed a 46 point polling advantage amongst Evangelicals (pewforum.org, 2012). When pondering this alignment, I began to consider the extent to which Evangelicals are able to affect key policy issues of our time and how their perceptions of different groups shape what issues Evangelicals as a whole choose to advocate for or against.

As the readings progressed, consideration turned toward an important issue, environmental concerns of the contemporary world, specifically the interaction of

humans with the natural environment. From this emerged the direction of studying the perceptions of Evangelical Christians towards environmentalism.

As background, first I engaged in seeking to determine what being an Evangelical Christian precisely means while also seeking to discern a broad Evangelical perspective of the contemporary world. I also sought to define what an environmentalist is and what the environmental movement is, precisely. The knowledge of these two groups, acknowledging certain overlap between the two, would serve as the foundation for the remainder of my project.

An Evangelical Christian can be defined as a person who describes themselves as Christian and would contend that they are totally committed to Christ. Furthermore, an Evangelical holds an orthodox view of the Bible and believes its teachings to be totally accurate. An Evangelical Christian holds their religious faith as extremely important in their life and believes that Christ is the only way to enter heaven. Furthermore, Evangelical Christians believe that Satan is real and that non-believers need to be evangelized for Christ (Barna 2002; NAE 2012).

With respect to broad Evangelical views of the world, a Pew Research Center study found that amongst Evangelical leaders in the Global North (Europe, North America, Japan, Australia and New Zealand) consensus exist regarding the forces that challenge Evangelicals as a whole. Leaders tend to agree that “secularism, consumerism and popular culture” are the largest threats that the Evangelical church faces today (Pew 2011, p.9). Furthermore, a majority of Evangelical leaders surveyed share similar views regarding an Evangelical Christian’s role in the political sphere. Specifically, 84% of Evangelical leaders state that “religious leaders should express their views on political

matters, and 56% say that to be a good [E]vangelical, it is essential to take a public stand on social and political issues when they conflict with moral and biblical principles” (Pewforum.org 2011, p. 16). While the extent to which various leaders feel they can influence society does vary, it is the view that Evangelicals’ should be outspoken regarding the issues of our time that drives my curiosity regarding how Evangelicals can influence environmental issues of the present day.

After defining Evangelicals and ascertaining their broad view on the world, it was also important to understand what exactly is meant by the terms environmentalist and environmentalism. Environmentalist can be described as individuals who are “actively concerned [with allaying] the wider damaging effects of human activity” (Dunlap, 1980 in Manolas et al, 2013, p. 3). While environmentalism as a whole can more broadly be defined as “a desire to engage in activities to influence human behavior and protect environments from damage...” (Manolas et al, 2013, p.3).

When considering these two definitions at the onset of my research process, it was difficult for me to understand, as a practicing Evangelical Christian, why more overlap did not exist between Environmentalism and the Evangelical Church. Based on my personal experience as an Evangelical, the Evangelical Church was largely ignoring the connection that I saw between God’s call in Genesis to “work [the garden] and keep it” and environmentalism. Certainly, Evangelicals seek to “influence human behavior,” which is a component of the definition of environmentalism. However, their influence on human behavior seemed to fall short of protecting environments from damage. Thus, I continued the directed readings process in order to determine where the Evangelical

church stood regarding environmentalism and how they were seeking to influence the environmentalism movement.

These questions led me to a group called The Cornwall Alliance for the Stewardship of Creation. This group, who I will discuss in more detail in subsequent chapters, is extremely outspoken when it comes to how Christians should interact with God's creation. However, the Cornwall Alliance is very skeptical of science that points to anthropogenic climate change as well as other areas with which modern environmentalists are concerned.

The Cornwall Alliance's states, in what their website calls a "key document" titled "*A Renewed Call to Truth, Prudence, and Protection of the Poor: An Evangelical Examination of the Theology, Science, and Economics of Global Warming,*" that "global warming alarmism wrongly views the Earth and its ecosystems as the fragile product of chance, not the robust, resilient, self-regulating, and self-correcting product of God's wise design and powerful sustaining" (Cornwall Alliance for the Stewardship of Creation 2009, p.1). Furthermore, the article goes on to express that, "The world is in the grip of an idea: that burning fossil fuels to provide affordable, abundant energy is causing global warming that will be so dangerous that we must stop it by reducing our use of fossil fuels, no matter the cost. Is that idea true? We believe not" (Cornwall Alliance for the Stewardship of Creation 2009, p.1).

Obviously, skepticism exists among this group regarding climate science as well as the effects that fossil fuels have on our planet, amongst other concerns. Therefore, as I explored this group's impact on the broader Evangelical community, I discovered that a segment of the Evangelical community exists that is active towards environmental

concerns, albeit with extreme skepticism that can serve to breed direct conflict regarding each group's belief systems and ideas.

As I sought to inquire further into where the Evangelical church stood regarding environmentalism, I discovered a book titled *Dark Green Religion: Nature Spirituality and the Planetary Future*. This work was authored by Bron Taylor who does not describe himself as an Evangelical and who in many ways is an advocate for the "dark green religion" he is discussing. However, his work takes a more direct look at how environmentalism can allegedly be an alternative Evangelical Christianity, one of the Cornwall Alliances underlying concerns.

In this work, Bron Taylor identifies what he calls "four types of [d]ark [g]reen [r]eligions" (Taylor 2010, p. 14). Furthermore, and perhaps more closely related with the Cornwall Alliance's concerns, he seeks to consider if "radical environmentalism is a dangerous example of dark green religion" (Taylor 2010, p. xi). Taylor defines dark green religion as "religion that considers nature to be sacred imbued with intrinsic value, and worthy of reverent care" (Taylor 2010, p. xi). The four specific examples of dark green religion that Taylor provides are Naturalism, Supernaturalism, Animism, and Gaian Earth Religion. He describes Naturalism as a dark green religion in which its adherents are skeptical that another realm outside the natural world exists. In juxtaposition to Naturalism is Supernaturalism that believes in immaterial divine beings or life forces that are outside of the natural realm. Furthermore, Taylor describes Animism as a religion whose adherents perceive that

natural entities, forces and nonhuman life-forms have one or more of the following: a soul or vital life-force or spirit, personhood (an affective life and personal intentions), and consciousness, often but not always including special spiritual intelligence or powers (Taylor 2010, p. 15).

Lastly, Taylor describes Gaian Earth Religion as a religion that sees the whole universe as one organism that can be described as a “fundamental thing to understand and venerate” (Taylor 2010, p. 16).

Taylor bases these classifications on his own close observation in Europe and the United States and expresses that his reason for examining these four organizations of dark green religion is to gain a clear understanding of dark green religion as a whole. However, the mere existence of dark green religion is not enough to cause serious concern to the Evangelical community. Thus, Taylor further outlines the potential dangers of dark green religion. Taylor states that he sees dark green religion as “a global phenomenon...[whose] participants wish to change the way we feel, think, and relate to the natural world, and [these religions] spread their faith in ways that sometimes involve ritual and religion-resembling practices” (Taylor 2010, p. 176). This assertion is indeed enough to cause alarm amongst the Evangelical community, and with this in mind, Taylor’s question of is radical environmentalism a form of dark green religion presented itself as particularly relevant to my research.

Taylor answers this question by asserting that theorists and front line activist of environmentalism do “...have the kinds of experiences and perceptions involved in dark green religion...”(Taylor 2010, p. 94). However, when seeking to draw an ultimate conclusion regarding this important question, Taylor states that,

[t]he heart of dark green religion does not lie, however, in tactics and strategies engaged in or supported by its various participants; among radical environmentalists and others engaged in dark green religion, there are diverse views about what is permissible and impermissible with regard to whether and when lawbreaking or violence should be risked and is morally acceptable. The heart of dark green religion is to be found in the

belief that everything in the biosphere is interdependent, intrinsically valuable, and sacred (Taylor pp. 101-102).

Thus, during my directed reading process, I interpreted this as an inconclusive answer to the question of the extent to which radical environmentalism is a form of dark green religion. Taylor seems to assert that certain members that consider themselves radical environmentalists do align with a form of dark green religion, but there is not a universal consensus regarding radical environmentalism as a whole.

In summary, the fact that groups such as the Cornwall Alliance are questioning environmentalism or “radical environmentalism,” as Bron Taylor discusses, as an antithesis to Evangelical religion furthered my original suspicions regarding how Evangelicals view environmentalists. Do the perceptions of Evangelicals strongly influence the Evangelical position on environmental issues?

With these questions in mind and as my directed readings process continued, I sought to explore what scholarly work had been conducted surrounding interpretations of biblical teachings on how Evangelical Christians should interact with the natural world. This inquiry lead me to the book *Politics: According to the Bible* by Evangelical theologian and scholar Wayne Grudem. While this book covers many topics regarding the intersection of the Bible with hot-button political issues, I focused on two chapters that discussed the Christian worldview and the Environment respectively. Grudem asserts that at the foundation of the Christian worldview is the belief that God created everything and that the original creation was “very good” (Grudem 2010, pp. 117-119). However, with the sin of Adam and Eve in Genesis’ account of creation, Grudem explains that Christians are to believe that God put a curse on the natural world and that the world as

we see it today is not how God intended, perfect. Thus, “what we think of as natural today is not always good,” (Grudem 2010, p. 122). However, in this fallen world, Grudem states that Genesis commands man to “subdue” and “have dominion” over the earth and it is this command that charges Christians to “...not use the earth in such a way that we destroy its resources or make them unable to be used in the future (Grudem 2010, 124). This assertion seems to fall closely in line with the aim of environmentalism, but Grudem goes on to assert that people, including environmentalist, “do not understand the fallen status of the natural world but think that what is ‘natural’ is ideal, and therefore regularly oppose ordinary beneficial human efforts to improve on the way things exist in the natural world” (Grudem 2010, p. 322). Thus, just as Grudem seems to initially see Christian’s involvement with the environment as similar to an environmentalist’s view, he then displays a gap in thinking between these two groups, specifically tied to his interpretation of “subdue” and “have dominion.”

Although it is my concern that Grudem oversimplifies the complex challenges that accompany his interpretation of how the Bible teaches Christians to interact with the environment, the most important point that I garnered from his work was how it is important to seek to determine how Evangelical Christians interpret Genesis’ command that man “subdue” and “have dominion” over the earth when considering their perceptions of environmentalists and their own willingness to be proactive in protecting the environment for future generations. In 1967, Lynn White published a highly cited and profound article in the journal *Science* that blamed the Christian “dominion perspective” for environmental degradation. Scholars since then have been trying to determine if he was right (White 1967).

The scholarly work presented above presents but one side of the Evangelical position on environmentalism. As I continued the directed readings process, the idea of “Creation Care” began to assert itself as a significant movement within the Evangelical Church. Creation care stood as an idea that was more sympathetic to the agenda of environmentalism and as a contrasting thought process to the ideas of the Cornwall Alliance. Through the work of Katharine Wilkinson’s *Between God and Green*, amongst others, I began to understand the roots of a movement that could potentially draw some sort of synthesis between the Evangelical community and the Environmentalism movement (Wilkinson 2012).

CHAPTER 2

THE ORIGINS OF CREATION CARE AND ITS CURRENTS OPPOSITION

When considering the idea of creation care, it is first important to understand the Biblical basis of this idea as well as the alternative interpretations of Genesis that can situate groups in opposition to creation care. The origins of the creation care movement serve as one of the first critical steps in engaging Evangelicals on environmental issues. However, as previously discussed, groups such as the Cornwall Alliance for the Stewardship of Creation, present significant challenges to creation care's widespread implementation among the broader population of Evangelical Christians.

Early on in Genesis, the Bible outlines man's role with creation. In Genesis 1:27-30, the Bible states

²⁷So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸ And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.' ²⁹ And God said, 'Behold, I have given you every plant yielding seed that is on the face of the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. (Genesis 1: 27-30, ESV).

Furthermore, in Genesis 2:15-17, the Bible provides further insight regarding mankind's role with creation that seems to diverge from the role outlined in Genesis 1. Genesis 2:15-17 states that

¹⁵ The Lord God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the Lord God commanded the man, saying, 'You may surely eat of every tree of the garden, ¹⁷ but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. (Genesis 2: 15-17, ESV).

The Biblical instruction outlined above leaves significant room for discussion and interpretation. One can see the opportunity for a "dominion perspective" that would seem to position man in more of a magisterial role over nature. One can also see, in Genesis 2, the basis for a "care and tend" perspective that could serve to paint man as a steward of nature. Therefore, Evangelical leaders are increasingly recognizing the need for further study surrounding how man should care for God's creation.

A significant step in Evangelicals' engagement with caring for creation came alongside the development of the Evangelical Climate Initiative and their founding statement "Climate Change: An Evangelical Call to Action" (ECI 2006). David Gushee authored the ECI's founding document with the help of several other Evangelical leaders including Richard Cizik, former lobbyist and public policy expert for the National Association of Evangelicals (Wilkinson 2012, p. 24). After this document was complete, the ECI distributed it among other prominent Evangelical leaders. This effort concluded with "...eighty-six original signatories for the 'Call to Action' including the signature of influential mega-church pastor and author of *The Purpose Driven Life*, Pastor Rick Warren (Warren 2002; Wilkinson 2012, p. 24-25). Once the original signatories were gathered, the ECI went public on February 8, 2006 at the National Press Club in

Washington, D.C. garnering significant media attention that was used to further the ECI's agenda (Wilkinson 2012, p.25). As Katharine Wilkinson states in her book *Between God and Green*,

This event further asserted the position of climate change and creation care within the evangelical Center. At the same time, it played a role in shaping the broader dynamics of American evangelicalism- less dominated by the mighty evangelical right, a narrow Christian agenda, and immutably conservative politics. Thus, the ECI launch was a defining event for evangelical creation care and for the growing presence and strength of the evangelical Center (Wilkinson 2012, p. 25).

The launch of the ECI along with many other Evangelical efforts to engage in the debate surrounding environmental issues served to bring the term "Creation Care" to the attention of many members of the Evangelical network.

The phrase "Creation Care" came to prominence as a means to separate the creation based efforts of the evangelical church from more radical environmental groups and their agendas. In an interview with *New York Times Magazine*, Richard Cizik told Deborah Solomon "[a] lot of conservative evangelicals have a problem with the environmental movement. I don't call myself an environmentalist. I say I'm an advocate of 'creation care.'" Cizik went on to say that "[s]ome environmentalist are pantheists who believe creation itself is holy, not the Creator" (Solomon 2005, NP). Thus creation care is a term that can be used as a synonym for a "Christian Environmentalism" that provides a certain degree of separation from what is considered more radical secular environmentalism that can be associated with pantheism as Richard Cizik suggests. Furthermore, the Evangelical Environmental Network describes the term "creation care" to mean

...caring for all of God's creation by stopping and preventing activities that are harmful (e.g. air and water pollution, species, extinction), and

participating in activities that further Christ's reconciliation of all of creation to God. Doing creation-care fills us with the joy that only comes from doing the will of God (EEN 2011, NP).

Thus creation care can be seen as a Biblically based approach to caring for the earth, its surrounding systems, and all who dwell amongst them as well as a more pleasing term to members of the Christian community that are skeptical of the broader environmental movement.

The development of the ECI and other creation care organizations have helped to spur the broader Evangelical Christian Church to think more and more about the idea of creation care and what it means to Christians and their relationship with Christ. For example, a group of Southern Baptists recently outlined their support of this ever-growing climate care conversation. Their declaration states:

...We are proud of our deep and long lasting commitments to moral issues like the sanctity of human life and biblical definitions of marriage. We will never compromise or convictions not attenuate our advocacy on these matters, which constitutes the most pressing moral issues of our day. However, we are not a single-issue body. We also offer moral witness in other venues and on many issues. We seek to be true to our calling as Christian leaders, but above all, faithful to Jesus Christ our Lord. Therefore, our attention goes to whatever issues our faith requires us to address.

We have recently engaged in study, reflection, and prayer related to the challenges presented by environmental and climate change issues. These things have not always been treated with pressing concern as major issues. Indeed, some of us have required considerable convincing before becoming persuaded that these are real problems that deserve our attention. But now we have seen and heard enough to be persuaded that these issues are among the current era's challenges that require a unified moral voice. We believe our current denominational engagement with these issues has often been too timid, failing to produce a unified moral voice. Our cautious response to these issues in the face of mounting evidence may be seen by the world as uncaring, reckless, and ill informed. We can do better.... (Southern Baptist Environment and Climate Initiative 2008, NP).

While this declaration is not endorsed by the Southern Baptist Convention, it illustrates how creation care's message has the potential to cause those that have been admittedly skeptical about environmental concerns to reconsider.

The National Association of Evangelicals (NAE) has also weighed in on creation care. The NAE writes that

As we embrace our responsibility to care for God's earth, we reaffirm the important truth that we worship only the Creator and not the creation. God gave the care of his earth and its species to our first parents. That responsibility has passed into our hands. We affirm that God-given dominion is a sacred responsibility to steward the earth and not a license to abuse the creation of which we are a part. We are not the owners of creation, but its stewards, summoned by God to "watch over and care for it" (Gen. 2:15). This implies the principle of sustainability: our uses of the Earth must be designed to conserve and renew the Earth rather than to deplete or destroy it. The Bible teaches us that God is not only redeeming his people, but is also restoring the whole creation (Rom. 8:18-23). Just as we show our love for the Savior by reaching out to the lost, we believe that we show our love for the Creator by caring for his creation (NAE 2004, p.11).

Recognizing, as illustrated above, how the emergence of creation care has already spurred several Christian groups to voice their concerns surrounding environmental issues, creation care does not draw support from all groups that are situated under the umbrella of Evangelical Christians.

One of the most notable opponents of creation care as an idea comes from a group discussed in preceding chapters called The Cornwall Alliance for the Stewardship of Creation. The Cornwall Alliance "is a coalition of clergy, theologians, religious leaders, scientists, academics, and policy experts committed to bringing a balanced Biblical view of stewardship to the critical issues of environment and development" (Cornwall Alliance for the Stewardship of Creation (A) ND, NP). This group has garnered considerable support from a variety of Evangelicals through their various publications including the

Resisting the Green Dragon video series which they call “a Christian response to radical environmentalism” (Cornwall Alliance for the Stewardship of Creation (B), ND, NP).

In the Cornwall Alliance’s principal document “The Cornwall Declaration on Environmental Stewardship, signed by notable Evangelical leaders such as Focus on the Family’s James Dobson, the group outlines their appreciation for the advances in technology that have increased our quality of life over the past millennium. Furthermore, they state that “[a]s concerns about the environment have grown in recent decades, the moral necessity of ecological stewardship has become increasingly clear...”(Cornwall Alliance for the Stewardship of Creation 2000, NP). However, the Cornwall Declaration goes on to assert that

At the same time, however, certain misconceptions about nature and science, coupled with erroneous theological and anthropological positions, impede the advancement of a sound environmental ethic. In the midst of controversy over such matters, it is critically important to remember that while passion may energize environmental activism, it is reason—including sound theology and sound science—that must guide the decision-making process (Cornwall Alliance for the Stewardship of Creation 2000, NP).

The document goes on to outline what the Cornwall Alliance calls “common misunderstandings.” First, they assert that “[m]any people mistakenly view humans as principally consumers and polluters rather than producers and stewards...[thus ignoring] our potential, as bearers of God’s image, to add to the earth’s abundance” (Cornwall Alliance for the Stewardship of Creation 2000, NP). Secondly, the Cornwall Alliance

identifies another area that they believe to be a common misunderstanding as they state that

Many people believe that “nature knows best,” or that the earth—untouched by human hands—is the ideal. Such romanticism leads some to deify nature or oppose human dominion over creation. Our position, informed by revelation and confirmed by reason and experience, views human stewardship that unlocks the potential in creation for all the earth’s inhabitants as good. Humanity alone of all the created order is capable of developing other resources and can thus enrich creation, so it can properly be said that the human person is the most valuable resource on earth. Human life, therefore, must be cherished and allowed to flourish. The alternative—denying the possibility of beneficial human management of the earth—removes all rationale for environmental stewardship (Cornwall Alliance for the Stewardship of Creation 2000, NP).

The final “common misunderstanding” identified by the Cornwall Alliance states that

Some well-founded concerns focus on human health problems in the developing world arising from inadequate sanitation, widespread use of primitive biomass fuels like wood and dung, and primitive agricultural, industrial, and commercial practices; distorted resource consumption patterns driven by perverse economic incentives; and improper disposal of nuclear and other hazardous wastes in nations lacking adequate regulatory and legal safeguards. Some unfounded or undue concerns include fears of destructive manmade global warming, overpopulation, and rampant species loss (Cornwall Alliance for the Stewardship of Creation 2000, NP).

With their mission, beliefs, and concerns defined in “The Cornwall Declaration of Environmental Stewardship, the Cornwall Alliance and contributing writers have produced many other statements arguing against not only creation care but also the validity of anthropocentric global warming and other environmental issues, such as energy sources and pesticide use (Frank and Beisner, 2013; Terrell 2011; Cornwall Alliance for the Stewardship of Creation 2005).

In *Obscuring the Gospel in the Name of Creation Care*, Dr. James Tonkowich, contributing writer for the Cornwall Alliance for the Stewardship of creation, cites an article by Tracy Ross from a 2011 issue of *Backpacker Magazine*. Dr. Tonkowich critiques Ross for proclaiming a “nature religion” as he states that, “the ‘true path to

salvation' does not lie 'in nature – and in actions one takes after encountering God there.' The 'true path to personal salvation' lies in encountering and receiving the grace of God through the finished work of Jesus Christ on the cross. Nature does not save; only Jesus saves" (Tonkowich, 2011, NP).

In a 2011 Washington Times article, E. Calvin Beisner, founder and spokesman of the Cornwall Alliance, speaks of "hidden dangers" in the Evangelical Environmental Networks' (EEN) National day of prayer for Creation Care. The day of prayer's central focus was the impact of mercury on the unborn. Beisner states that the EEN's claim that "...one in every six babies in the U.S. are born with harmful mercury levels in their blood..." made him suspicious. (Beisner 2011, NP). Beisner goes on to say that

EEN's promotion of stiff mercury emission regulations, which would force reduced use of coal and steep increases in electricity prices, links concern for the unborn...with a radical environmentalist agenda that EEN does not embrace – an agenda that is distinctly anti-human and would lead to far higher rates of disease and premature death than the mercury exposure the EEN wants to reduce – even if its claims about mercury were true. But they're not (Beisner 2011, NP).

Drawing from the quote above, we can see from the language that Beisner employs that he is particularly concerned when he perceives the EEN to be getting too close to a secular "radical" environmental agenda.

Clearly there are differences in beliefs among Evangelicals surrounding humans' role in creation. Groups such like the Cornwall Alliance can find themselves in direct opposition to groups such as the EEN that promote creation care. However, debates spurred by these unique perspectives can at least continue to spur on beneficial discussions concerning environmental issues.

CHAPTER 3

THE CURRENT EVANGELICAL LANDSCAPE REGARDING ENVIRONMENTALISM AND CREATION CARE

Significant scholarship has taken place regarding the ways that Evangelicals are already playing a role in the environmental movement. Furthermore, considerable academic research has sought to gauge the responsiveness of Evangelicals to environmentalism. Surveying the current Evangelical landscape regarding environmentalism and creation care can be achieved by studying these bodies of work.

As recently as 2013, Sabrina Danielson published an article in the *Journal for the Scientific Study of Religion* entitled “Fracturing over creation care? Environmental Beliefs Among Evangelicals.” Throughout this article, Danielson seeks to “empirically address two key questions: Are evangelicals shifting in their environmental views? Are evangelicals fracturing over the issue of environmentalism” (Danielson 2013, p. 199)? To answer these questions, Danielson conducted an extensive content analysis of three evangelical periodicals, *Christianity Today*, *Sojourners*, and *World*, spanning the years 1984-2010. After concluding this analysis, the author conducted qualitative and quantitative analysis of “four mainstream American periodicals: *The New York Times*, *Time*, *Newsweek*, and *U.S. News and World Report*” (Danielson 2013, p. 201-204). These periodicals were employed to “provide a point of comparison of mainstream America’s waxing and waning attention to environmental issues” (Danielson 2013, p. 204). Danielson finally assessed each set of periodicals, paying particular attention to how

articles have changed over time; while determining differences between the Evangelical and mainstream periodicals.

After conducting the analysis, Danielson reports that “creation care is fracturing evangelical politics” (Danielson 2013, p.211). Danielson cites that environmental issues are indeed decisive amongst evangelicals and this may be the reason that “environmentalism is still developing as a political and moral issue with the partisan lines not fully formed” (Danielson 2013, p. 211).

In addition, further scholarly work has sought to determine a theological source for environmental neglect amongst evangelicals. Steven Studebaker, assistant professor of Systematic and Historical Theology at McMaster University, authored an essay that “identifies one of the deeper theological sources of the tendency toward environmental neglect in evangelical and Pentecostal Theology and proposes a theological vision that facilitates a vision of creation care as a dimension of Christian formation” (Studebaker 2008, p. 943). Studebaker explains this tendency by providing an explanation of the distinction that Evangelicals make between what he calls “common grace” and “special grace.” Common grace can be defined as “the various ways that God influences the lives of people in a nonsalvific way. Common grace restrains sin, provides the moral sense that keeps human societies more or less civil, and funds human cultural production...” (Studebaker 2008, p. 944). On the other hand, special grace can be defined as “the knowledge of God necessary for salvation, which usually has a specific and detailed Christological content” (Studebaker 2008, p. 944).

Studebaker concludes by making the distinction between special grace and common grace, Evangelicals “divide reality into natural and supernatural orders”

(Studebaker 2008, p. 944). These dualistic and hierarchical categories assume a discontinuity between the orders of common and special grace and do not evoke a strong theological basis for creation care. However, Studebaker proposes

...symmetry between the Spirit's immanent identity and economic work that forms the theological basis for seeing continuity between the Spirit of creation and redemption in [a] way that dissolves the orders of common and special grace. A pneumatological and unified theology of grace that takes the Spirit's work in creation and redemption in comprehensive terms [and] provides a way to see creation care as a dimension of Christian formation and sanctification (Studebaker 2008, p. 944).

Studebaker's proposal serves to offer a "vision of creation care as a dimension of Christian formation" as well to highlight ways that Evangelicals are already seeking to bring the issue of creation care to the forefront of Christian theology (Studebaker 2008, p. 943).

Other scholars have presented information regarding how evangelicals are engaging with more specific environmental issues of our time. In "Climate's Salvation?: Why and how American Evangelicals are engaging with climate change," Katharine Wilkinson outlines the "40 year evolution of American evangelicals' engagement with environmental issues" (Wilkinson 2010, p. 49). In this essay, Wilkinson concludes that "climate change has penetrated evangelical leadership among those on the left and in the center quite successfully, but it has not taken root among the evangelical public in the same way" (Wilkinson 2010, p.54). Wilkinson outlines a concern that environmentalists and Evangelical leaders who are concerned about climate change face when attempting to engage Evangelicals as a unit. Their concern is that focusing on climate change might harm efforts to weave creation care into everyday Evangelical life. The "evangelical center, has creation care squarely on its agenda," however focusing on the polarized issue

of climate change may be harmful when reaching more conservative Evangelicals (Wilkinson 2010, p. 54).

Other scholars are increasingly optimistic about the future of Evangelicals' relationship with environmentalism. Throughout "Evangelical Environmentalist: Oxymoron or Opportunity, Aaron Simmons provides an overview of how evangelicals are becoming increasingly active in the environmental realm. Simmons contends that "Christians are bringing an expanded conception of Christian ethics that is deeply committed to 'creation care' to bear on the narrow political vision of the Religious Right" (Simmons 2009, p. 42).

Simmons does, however, outline several obstacles that Evangelical environmentalism faces. The initial obstacle is the fear that evangelical environmentalism represents an "inevitable slide towards liberal political positions that accompany environmental sensibilities" (Simmons 2009, p. 58). Furthermore, evangelical environmentalism faces the fear that it is connected with "pantheistic spirituality" or a pagan worship of nature by the Evangelical community; thus, garnering skepticism about the environmental movement as a whole (Simmons 2009, p. 61). However, regardless of the apparent challenges, Simmons contends that one can see that Evangelical environmentalism is not an oxymoron but an "opportunity for transforming how environmentalism stands in the context of American polity" (Simmons 2009, p. 67).

Dwight Billings and Will Samson go beyond philosophy to provide an example of Evangelicals' engaging in environmental activism in "Evangelical Christians and the Environment: "Christians for the Mountains" and the Appalachian Movement against Mountaintop Removal Coal Mining". They seek to analyze "an important current

example of evangelical environmentalism, an organization known as ‘Christians for the Mountains’ (CFTM) that opposes the highly destructive practice of mountaintop removal coal mining (MTR) in Appalachia. ...[The article focuses] on Christians for the Mountains in relation to larger national movements such as the Evangelical Climate Initiative (ECI)” (Billings & Samson 2012, p.1).

Throughout this work, the authors employ a combination of “attitude interviews, participant observation, discourse analysis and Jurgen Habermas’ theory of communicative action to examine how both movements are attempting to overcome the opposition toward environmentalism within evangelical Christianity” (Billings & Samson 2012, p.1). The authors conclude that CFTM activists are “struggling to overcome many obstacles to environmental activism by confronting fears of liberalism, worldliness, and community division; political quiescence; and the limitations of personal influences” (Billings & Samson 2012, p. 25). Specifically, “[E]vangelical environmentalists are trying to enlist the support of local churches by framing opposition to MTR as ‘creation care’” (Billings & Samson 2012, p. 8). The authors further conclude that it is too soon to speculate about the success of the CFTM, but they are indeed influencing the broader public. In regards to the effort to thwart mountaintop mining, a bill was initiated in the Tennessee state legislature that would outlaw the practice. Although the bill was narrowly defeated, this “close vote has inspired lawmakers in the state to try again during upcoming legislative sessions” (Billings & Samson 2012, p. 26).

Other scholars have illustrated the need of environmentalists to take a strong theological approach when seeking to engage Evangelicals about environmental concerns and creation care. A. E. Gorospe writes that “evangelicals have gone a long way in

making environmental care an integral part of our mission” (Gorospe 2013, p. 256). He illustrates this point by referencing the Cape Town Commitment that took place during the Lausanne Congress in Cape Town, South Africa (The Lausanne Movement 2010).

In this commitment, “evangelicals affirmed their love for the world and God’s creation, repenting of waste and destruction to the environment and committing themselves ‘to urgent and prophetic ecological responsibility’” (Gorospe 2013, p. 256). Recognizing this emergence, Gorospe argues that “...we need to move from exegesis to articulating a biblical theology for Christian engagement on environmental issues” (Gorospe 2013, p. 257). Gorospe recognize that the “predominant organizing principle for environmental hermeneutics and theology is the concept of stewardship” (Gorospe 2013, p. 257). This concept can be defined as the idea that Christians do not own anything that is on the earth. Rather, Christians were called in Genesis to manage creation wisely. Gorospe outlines an important limitation to the stewardship concept. Gorospe states that

[the concept of stewardship] can lead to a utilitarian view of creation because it emphasizes the ‘wise use’ of resources. This wise use, however, can be defined in relation to what is good for human beings, whether this refers to the present or future generations (Gorospe 2013, p. 259).

Gorospe further states that rather than look at environmental issues from the beginning, it is possible to view these issues from the vantage point of the end. Gorospe outlines how the eschatological framework, an interpretation of the Biblical end of times that is popular in some sectors of Evangelicalism, of imminent annihilation to the world that will be followed by a new heaven and a new earth has “...resulted in a world denying form of Christianity in which Christians no longer feel the need to be involved in

long-term solutions to societal and environmental problems” (Gorospe 2013 pp. 260-261). Rather than focusing on stewardship, one can draw from the “theology of life” (Gorospe 2013, p. 265). This theory of life promotes a reverence for life and is very popular in Asian religions (Gorospe 2013, p. 265). Gorospe explains that his “recognition of the value and the interdependence of all creation, whether human or non-human, means that there is already a solid starting point for environmental engagement” (Gorospe 2013, p. 266). “A theology of life belongs to a biocentric approach to creation care, which affirms the value of all living organisms” (Gorospe 2013, p. 266). Gorospe notes that this approach has been criticized as not taking into account the role of the human due to the fact that all life forms are equal. However, Gorospe purports that “[s]ustained by the God of Life and interdependent with the rest of creation that have life and sustain life, human beings respond by being ‘friends of life’ and ‘bearers of life’ to a world threatened daily by death” (Gorospe 2013, p. 266).

As made evident above, significant work is already underway throughout Academia regarding Evangelicals and the environment. Scholars and activists are currently seeking to understand the phenomenon of creation care as well as to bring creation care to the forefront of mainstream Evangelical thought. However, among other issues, debate still exists on the specific form Evangelical engagement could take. There is still considerable work to be done before creation care can be considered common place among the broader Evangelical community.

CHAPTER 4

RESEARCH RATIONALE AND QUESTIONS

In the modern world we are faced with a vast array of environmental issues. Some of the most prominently discussed issues - climate change, waste, pollution, etc. - are issues that are becoming more and more pressing as time elapses and seemingly inadequate action continues. For instance, experts from the Intergovernmental Panel on Climate Change report that there have been observed and measureable changes in our climate system. Their fifth assessment report states that,

Warming of the climate system is unequivocal, and since the 1950s, many of the observed changes are unprecedented over decades to millennia. The atmosphere and ocean have warmed, the amounts of snow and ice have diminished, sea level has risen, and the concentrations of greenhouse gases have increased (Alexander et al 2013, p. 2).

This report goes on to highlight that “[f]or the longest period when calculation of regional trends is sufficiently complete (1901 to 2012), almost the entire globe has experienced surface warming” (Alexander et al 2013, p. 3). The Environmental Protection Agency reports that, “[i]n 2012, about 83 million tons of pollution were emitted into the atmosphere in the United States. These emissions mostly contribute to the formation of ozone and particles, the deposition of acids, and visibility impairment” (United States Environmental Protection Agency 2013, NP). Furthermore, a 2011 report by the U.S.

Fish and Wildlife Service outlines wetlands degradation spanning the years 2004 to 2009.

During this time period, the conterminous United States lost 62,300 acres of wetlands.

The report goes on to highlight the importance of wetlands as it states

Wetlands provide many ecological, economic, and social benefits, such as habitat for fish, wildlife, and a variety of plants. They serve as nurseries for saltwater and freshwater fishes and shellfish of commercial and recreational importance... We should all be concerned about the substantial loss of this diminishing resource, which helps ensure good water quality for local communities and provides vital habitat for a diversity of important wildlife species (U.S. Fish and Wildlife Service 2011, NP).

Therefore, as environmental concerns emerge as one of the most significant issues of today and the coming years, it seems important for the Evangelical community to contribute a unified viewpoint regarding environmental concerns. However, as one can infer from the research presented in preceding chapters, Evangelicals remain either divided or inattentive to this issue. The question still remains about the extent to which Evangelicals see a link between God's commands in Genesis and their role with environmental issues. Creation care has presented itself as a potential avenue for Evangelicals to engage with environmentalists, however, it appears from the literature that while a portion of Evangelicals consider themselves as sympathetic towards Creation Care this has not necessarily lead to widespread action. Thus, we are left with the following important research questions that this work will seek to answer.

1. To what extent is creation care as a movement or environmental concern in general reaching and influencing the patrons in the pews of Evangelical churches?
2. Will Evangelicals ever be prepared to take a strong and widespread stance on the environmental issues of our time?

These findings will potentially enable both Evangelical and environmental leaders to determine if synthesis can be reached between these two groups in order to work together on these important issues in the future.

CHAPTER 5

RESEARCH DESIGN

Introduction

In order to attempt to answer the research questions presented above, I employed a mixed methods research approach that consisted of three focus groups, conducted in the spring and summer of 2013. I started with focus groups in order to explore the issues outlined above. However, after it became apparent a survey would be useful in seeking to answer my research questions, the focus groups served to inform the development of an online survey. The survey was distributed through surveymonkey.com and further analyzed employing IBM SPSS.

Focus Groups

A focus group is a tool that brings together a group of qualified participants in order to engage in a discussion surrounding a particular topic (Edmunds 1999, p. 1). The purpose of a focus group is to enable researchers to gather subjective comments for further evaluation (Edmunds 1999, p. 3).

There are several different types of focus groups such as full groups, mini groups, and telephone groups. Full groups are comprised of 8 to 10 people who are recruited

based on their similar backgrounds and habits. Mini groups are similar to full groups, however they are comprised of fewer participants. Telephone groups are conducted with varying numbers of people over the telephone by a trained moderator (Greenbaum 1998, p. 2). The most important difference between different types of focus groups are the number of participants. “Some researchers prefer to use mini groups instead of full groups because they feel that they can gain more in-depth information from a smaller group” (Greenbaum 1998, p. 3).

When seeking to design a focus group, it is important to establish research objectives with a common theme early on in the process in order for the most efficient techniques to be employed (Edmunds 1999, p. 9; Greenbaum 1998, p. 15). After establishing the overall research objectives, it is important to identify the type of subjects that would be best suited to participate in the research. After determining this, the researcher can employ various measures in order to recruit participants (Edmunds 1999, p. 8-10).

While conducting focus groups, it is important that the moderator present himself or herself as the obvious leader of the session (Greenbaum 2000, p. 10). The most important task that the moderator is faced with is ensuring that the research objectives are met. In order to accomplish this, the moderator must control the flow of conversation to the point that the quieter members of the group have a chance to speak, thus ensuring relatively equal speaking time to all participants (Greenbaum 2000, p. 27). Also, the moderator must ensure that he or she is aware of the nonverbal communication that is taking place amongst the group’s participants. Nonverbal communication that portrays

signs of boredom, inattention, disagreement, etc., will aid the researchers in determining what the participants are really feeling (Greenbaum 2000, 152-153).

To develop the focus group questions used consistently throughout my research, I was engaged in a semester long exploratory research process. This exploratory research process led to the development of 5 questions that would be used to facilitate three focus groups, which consisted of 1 full group and 2 mini groups. Before beginning the process of moderating the focus groups, I participated in online training from the Institutional Review board. After completing the initial training and passing the appropriate online examinations, my focus group methodology along with a document outlining my research and the focus group questions was submitted to the IRB for exemption. The IRB granted an exemption to my project with minimal changes. The following questions were used in each focus group:

- 1) Have you heard the of the term creation care before this?
- 2) How would you interpret the following two scriptures from Genesis 1: 26-28 and Genesis 2: 15-17. (The scriptures were provided on the back of the introductory document, employing the English Standard Version of the Bible.)
- 3) What are your thoughts and perceptions about the accuracy and reliability of scientific understandings of environmental issues?
- 4) To what extent do you think the earth is robust and resistant to the types of degradations that Humans might cause? To what extent do you see human impact on the environment as significant or not?
- 5) Do you see any relation between evangelizing the lost and caring for the environment?

Furthermore, I developed an introductory document to be presented to focus group participants before beginning the questions outlined above. This introductory document first defines creation care using the definition stated above¹. It then draws from one of my readings, *Between God and Green* by Katharine Wilkinson, by outlining a recent declaration by a prominent group of southern Baptist concerning their thoughts on creation care. The document concludes with a statement inviting the participants of the focus group to engage in this creation care discussion and share their perceptions. Each focus group lasted approximately 45 minutes and was completed using the same introductory document and question set.

I employed various methods to recruit participants for each focus group that is a part of my research. The first focus group was held on January 2, 2013 at a local Baptist Church in Southern Mississippi. The research was conducted at 6 pm before regular Wednesday night service. In order to recruit participants in this focus group, I contacted the minister of the church and asked if he would be willing to help me gather 6 to 8 participants from all age groups and genders to participate in my honor's thesis research. He gladly accepted and contacted members of the church via phone or face-to-face interaction and asked if they would be willing to participate. The minister then contacted me and told me that he had recruited 12 participants both male and female that ranged from 30 to 70 years of age, and that they would be present on Wednesday night at 6 pm.

The second focus group took place on September 25, 2013 in the conference room at the Kappa Alpha house on the campus of the University of Mississippi. To recruit members for this focus group, I contacted a student at the University of Mississippi that is

¹ Creation Care: as a Biblically based approach to caring for the earth, its surrounding systems, and all who dwell amongst them.

involved with the campus ministry called Campus Crusade for Christ. I asked him if he would help me recruit participants of both genders that were also involved with campus ministry and who would consider themselves evangelicals. He contacted various people via telephone to ask if they would participate. This resulted in a mini group comprised of four males and two females between the ages of 20 and 22 as the participants of my second focus group.

My final focus group was held on October 29, 2013, and I employed the help of an intern with one of the campus ministries at the University of Mississippi in order to recruit participants. This intern contacted various campus ministers and determined a time that we could all meet in Paris Yates Chapel at the University of Mississippi to hold the focus group. My thesis advisor, Dr. David Rutherford, contacted a local pastor to determine if he would be interested in participating. These efforts resulted in a focus group of 5 males between the ages of 24 and 40 whom all hold leadership positions in either campus ministry at the University of Mississippi or full time ministerial position in the Oxford, MS community. I moderated each group, and Rachel Strait, who also completed training with the Institutional Review Board at the University of Mississippi served as the note taker for each group.

When analyzing the research collected in the field from each focus group, I employed methodology from “Research Design: Qualitative and Quantitative Approaches” by John W. Creswell. Creswell states that there is no universally accepted right or wrong way to analyze a set of data. “Data analysis requires that the researcher be comfortable with developing categories and making comparisons and contrasts. It also requires that the researcher be open to possibilities and see contrary or alternative

explanations for the findings” (Creswell 1994, p. 153). Creswell further states that “[i]n qualitative analysis several simultaneous activities engage the attention of the researcher: collecting information from the field, sorting the information into categories, formatting the information into a story or picture, and actually writing the qualitative text” (Creswell 1994, p. 154). Creswell discusses that when developing a plan for qualitative research interpretation one should indicate how he or she intends to reduce the information into recognizable patterns employing various different methods (Creswell 1994, p. 154). After communicating this plan to the researcher’s audience, the researcher must “[i]dentify the coding procedure to be used to reduce the information to themes or categories (Creswell 1994, p. 154). Creswell suggests a systematic approach to developing this coding procedure. He states that initially one should “get a sense of the whole” by reading through the data and writing down coding ideas as they come to mind. Then, the researcher should pick one data source and focus on what the underlying meaning of the data is. After this step is complete, the researcher is to gather related topics from his notes and make codes that the data can be separated into. After separating your data into the codes you have developed, the researcher should “[f]ind the most descriptive wording for your topics and turn them into categories” before finally developing abbreviations for your categories and gathering the data that belong to each category in one place. Creswell calls this process “a systematic process of analyzing textual data” (Creswell 1994, p. 155).

When developing the code included in my project, I first read through each of the focus group transcripts, which I had previously transcribed from audio recordings, in order to understand the overall ideas that were being portrayed in these data. After this, I

read each transcription again, writing down potential themes as they became evident to me. After making this initial list, I edited each potential theme by combining themes that I deemed similar and forming a list of eight themes that I deemed representative of the topics discussed during the focus groups. These themes are:

1. Thoughts regarding science
2. God's sovereignty as a safety net
3. Dominion perspective
4. Imminent biblical end to the earth
5. Frustrations
6. Politics
7. Creation care
8. Evangelization

Once the initial list of themes was complete, I read the focus group transcriptions once again thinking about potential categories that could break down each theme in a more meaningful and focused way for further evaluation. During this process, I made a preliminary list of three or four categories for each theme before editing these categories by combining categories that I deemed similar and making the language of the categories more concise. The result of this was a list of two or three categories that fall under each theme. Once the themes and categories were in place, I developed an explanation for each theme that details what information in the focus groups led me to develop each theme and to keep my thinking consistent going forward. This information is presented in **Appendix 1**.

After my themes and categories were in place, I continued into the stage of extracting quotations from the transcripts and placing these into the categories. To accomplish this, I developed a coding system that can be used with Microsoft excel to separate the transcript data into each theme and category. This code is color coded and

separated by each theme and category. For instance, data that would fall under the category of Politics, theme 6, and reluctance to become involved in environmental issues due to the political nature of the issue, category 1 under politics, would be assigned the code T6C1, T6 being theme 6 and C1 representing category 1 of theme 6. Once this code was developed, I used Microsoft excel to extract the quotation data from the transcripts and placed each quotation under the appropriate theme and category.

After completing this, I developed a matrix that details to what extent each category is represented in each of my three focus groups. I compiled the codified data that I had previously extracted from the focus group transcripts into Microsoft excel. See **Appendix 2**. In the matrix, I labeled each theme and its corresponding category as strongly represented, represented, or not represented in the focus group transcripts. I used the following criteria when compiling this information. In order for a theme to be strongly represented, three or more responses had to fit under that theme. In order for a theme to be labeled as represented one or two responses had to fall under that category. If a category had no response, I labeled it as not represented. I then used these coded data to gain a deeper understanding of the focus group responses.

As discussed above, focus groups are exploratory and can allow researchers to gain a deeper understanding surrounding a particular subject area. However, focus groups can be used for a particular purpose as well. Focus group studies are often designed with the intention of developing questions for a quantitative survey (Edmunds 1999, p. 4). The literature surrounding this topic provides evidence that focus groups and survey research methods can be complementary of one another, specifically when focus group data are used to facilitate the design of survey questions (Wolff et al 1993). Therefore, I employed

the data provided from the coded focus group transcript information to develop a survey that seeks to further determine the perceptions that evangelical Christians have regarding environmentalist, environmental issues, and specifically creation care.

Creation Care Survey

Surveys can be defined as “systems for collecting information to describe, compare, and predict attitudes, opinions, values, knowledge, and behavior (Fink 1995 A, p. 21).” Realizing this, one of the most important components of a survey is the sample. An ideal sample is one that is similar to the population that one is trying to draw conclusions about. These similarities include age, gender, etc. (Fink 1995 B, p.4). In order to obtain a representative sample, one must use unbiased methods to obtain survey respondents. Furthermore, one should rely on high quality survey instruments that are consistent and accurate in order to collect high quality data (Fink 1995 B, p.4 & Fowler 2009, p. 4).

Another critical area of a survey is the question design and the method of asking one’s survey questions once they are designed. There are two major question types in survey design. Open questions and closed questions. Open questions are useful if one is seeking to gather unanticipated answers. However, this type of question is best employed when attempting to gain information about an individual rather than a large group (Fink 1995 A, p. 32). Closed questions anticipate respondent’s answers and can be analyzed statistically. Statistical analysis is critical when drawing conclusions about a larger group. Furthermore, due to the fact that closed questions’ answers are more standard, these types of questions are more likely to be reliable and consistent (Fink 1995 A, p. 33).

One final and important thing to consider is a survey's quality. One of the main determinants of survey quality is the amount of error in the data. Survey error can be defined as "...the difference between the estimate and the true value of the population parameter (Biemer and Lyberg 2003, p. 35). Furthermore, the sampling size is another large factor in determining a survey's quality. A survey's sample size lends to its sample error. Anytime a survey seeks to draw conclusions about a larger group, the only method that would lead to no sample error would be to conduct a census of the entire population that one wishes to draw conclusions about. Anytime the complete population is not employed in the survey, a different population might lead to a slightly different result (Biemer and Lyberg 2003, pp. 36-37). Therefore, when developing the questions employed in my survey and the method of distributing and collecting survey responses, I considered the factors above to develop a method that would most efficiently allow me to draw conclusions about the overall evangelical community.

Explanation of Survey Questions Informed by Focus Group Data. The survey that I developed and distributed as a part of my research is titled "Creation Care." In order to develop my survey questions, I studied data from three focus groups that I had previously conducted, specifically the themes, categories, and explanations found in **Appendix 1**. I then developed a series of closed questions that expand on each theme and category in order to draw a deeper understanding of the perceptions of the evangelical community regarding the environmental movement and specifically the idea of creation care. The following is a detailed explanation of how each set of questions originated from the aforementioned focus group data. A complete list of survey questions as well as the demographic information solicited from survey respondents is found in **Appendix 3**.

Question 1 & 2: Throughout each focus group, I heard various participants express their distrust in scientific findings and their reluctance to believe in anything that was not “factual.” This was at times coupled with the explanation that the Bible is truth or fact because God said it and can be universally accepted. Whereas, science should be approached with caution. Therefore, I wanted to gauge to what extent these sentiments remained accurate throughout a broader evangelical Christian group.

Question 3 & 4: During each focus group, the belief in God’s sovereignty and absolute control over all things was expressed as a rationale for ignoring environmental issues or at least a framework for categorizing many environmental concerns as something Christians do not have to be concerned about. Thus, I wanted to determine if people’s answers remained consistent from question 3 to 4. Specifically, I wanted to see if there was any variation between these two answers that would contradict what I heard in the focus groups.

Question 5: Several focus group respondents expressed the sentiment that there were greater concerns for the Christian body, such as helping the poor, which do not necessarily align with environmental concerns. For instance, purporting the industrial agriculture system in order to feed the hungry.

Question 6 – 10: At times, views were expressed that pointed towards a belief that God placed the earth’s resources on earth for the use by man and for the advancement of mankind. Therefore, as long as we use these resources to advance man’s endeavors, the use is without sin. Furthermore, I wanted to discern to what extent this belief influenced a persons’ dominion or stewardship perspective.

Question 11- 14: The opinion was expressed, quite frequently, that since there will eventually be a second coming of Christ and a “New Creation” after our current earth is destroyed, the movement of the earth closer to this point of destruction is part of God’s plan. Therefore, man has limited to no ability or the responsibility to advocate or attempt to mitigate environmental degradations. These questions seek to gauge to what extent this belief holds true amongst a larger group of evangelicals.

Question 15: The fact that this issue has become so contentious in the political sphere was often expressed to be a reason for Christians to approach environmental issues with caution, especially when it involves the public sphere.

Question 16 & 17: These questions seek to determine to what extent evangelical Christians believe that environmental concern and stewardship of creation are a calling from Christ rather than a suggestion from men.

Question 18: Several focus group respondents acknowledged that they did see an opportunity for caring for the environment to influence evangelicals’ main call to evangelize the lost. Thus, I wanted to determine to what extent this sentiment would remain true among a larger group.

Section 3 Questions: These questions stem directly from the previous set of questions. I am seeking to determine if people’s opinions or perceptions change when the questions are asked from a personal perspective rather than from the perspective of the larger group.

Section 4 Questions: These questions seek to gauge where evangelical Christians rank stewardship of creation on the range of issues that evangelical Christians currently advocate.

Survey Distribution and Calculations. The survey was distributed through an online survey provider called surveymonkey.com. Surveymonkey.com states that they are “...the world’s leading provider of web-based survey solutions trusted by millions of companies, organizations and individuals alike to gather the insights they need to make more informed decisions” (surveymonkey.com).

I utilized survey monkey as an online platform for completing my survey from November 12, 2013 to February 17, 2014. I used various methods to collect survey responses. Initially, I employed the use of facebook.com to solicit survey respondents. This resulted in a snowball effect. As I solicited responses from my Facebook friends, my friends also solicited responses from their Facebook friends.

After this avenue was exhausted, I posted a link to the survey for my followers on twitter.com. Each time a link to the survey was presented online, it was accompanied with a message stating that this survey would be used as a part of my senior thesis and completion is entirely voluntary and completely anonymous.

My survey was also distributed to several local churches through Sunday school teachers and church office employees. The survey was also distributed to the faculty of two Christian day schools in the Jackson, MS area. In each of these cases, the survey was distributed via email to all faculty and was accompanied by an explanation stating that this survey would be used in the completion of my senior thesis and is entirely voluntary and completely anonymous.

Participants who completed the creation care survey were asked initial questions regarding their demographic information. This information included gender information and age information. Furthermore, respondents were asked to describe themselves as

either American Indian/Native American, Asian, Black/African American, Hispanic/Latino, White/ Caucasian, Pacific Islander, or Other. After responding to the questions outlined above, respondents were asked if they considered themselves politically Liberal, Moderate, Conservative, or Undecided. Finally respondents were asked if they considered themselves as an Evangelical Christian or Other. Before answering this question, a definition for an Evangelical Christian, similar to the one provided in chapter 2 was provided. On February 17, 2014, the survey was taken offline and was no longer available for responses.

This process culminated into a total of 325 creation care survey responses with a margin

of error of 5.4%. The margin of error was computed using
$$\hat{p} = Z_{\alpha/2} \sqrt{\frac{\hat{p}(1 - \hat{p})}{n}}$$
.

Of the 325 respondents, 283 identified themselves as Evangelical Christians and were included in the analysis. Data derived from respondents that did not identify themselves as Evangelical Christians were removed and therefore not analyzed due to the fact that the survey was designed to identify Evangelical Christians' perceptions of creation care, environmentalists, and environmentalism.

To analyze these survey data, I employed IBM's SPSS statistical software program that allowed me to convert all survey data into numerical form in order for the program to convert the information into descriptive statistics and charts. I then organized the data by question and outlined my expectations, drawing from data collected during the three focus groups and my experiences as an Evangelical. I then analyzed my expectations and the generated results in order to determine where important comparisons

and conclusions could be made. These comparisons and conclusions, as well as survey data categorized by each question, are discussed in the following chapter.

CHAPTER 6
SURVEY RESULTS AND DISCUSSION

The data analysis below is presented in summary form. To view all survey data in numerical form as generated by IBM's SPSS, please see **Appendix 4**. Throughout section 1 of the creation care survey, respondents were asked to indicate the appropriate demographic information. The information is summarized in table 6.1 below.

Table 6.1. Demographic Information

Gender	
Female	129 (46%)
Male	154 (54%)
Age	
18-25	111 (39.2%)
26-35	26 (9.2%)
36-50	65 (23%)
51+	81 (28.6%)
Race	
American Indian/Native American	8 (2.8%)
Asian	1 (.4%)
Black/African American	2 (.7%)
White/ Caucasian	270 (95.4%)
Hispanic/Latino	2 (.7%)
Pacific Islander	0 (0%)
<i>cont.</i>	
Political Views	
Liberal	10 (3.5%)
Moderate	51 (18%)
Conservative	213 (75.3%)
Undecided	9 (3.2%)

The survey responses originated primarily from residents of the state of Mississippi. Thus, one can see from the demographic information presented above that the political makeup of Mississippi is a critical factor to be considered when analyzing these data.

Survey Section 1

This section details how survey participants responded to survey questions in Section 1. For each question, a table presents a summary of the numerical data that is explained by the accompanying text.

Table 6.2. Question 1

Most Evangelical Christians understand scientific claims regarding the environment.		
N	283	
Valid N	280	
Mean	2.589	
Standard Deviation	.6272	
Responses		
1 (Strongly Disagree)	13	4.6%
2 (Disagree)	97	34.6%
3 (Agree)	162	57.9%
4 (Strongly Agree)	8	2.9%

It was my expectation that most respondents would be reluctant to state that they agreed or strongly agreed with the statement presented in question 1. This is due to the fact that during the focus group process, several participants cited the fact that they were not qualified to interpret scientific findings and this affected their view of environmental issues. However, over half (60.8%) of the survey respondents expressed that they either agreed or strongly agreed with the statement “most Evangelical Christians understand scientific claims regarding the environment.” This is surprising and encouraging due to the fact that I believe an understanding of science allows one to consider environmental issues in an informed and intelligent manner. This finding lays a foundation for a positive

answer to the research question stated above- “will Evangelicals ever be prepared to take a strong and widespread stance on the environmental issues of our time.”

Table 6.3. Question 2

Most Evangelical Christians trust scientific claims in general.		
N	283	
Valid N	277	
Mean	2.347	
Standard Deviation	.6447	
Responses		
1 (Strongly Disagree)	24	8.7%
2 (Disagree)	135	48.7%
3 (Agree)	116	41.9%
4 (Strongly Agree)	2	.7%

For many of the same reasons outlined in the previous question, it was my expectation that many respondents would either strongly disagree or disagree with the statement “most Evangelical Christians trust scientific claims in general. However, many survey respondents (42.3%) expressed the belief that most Evangelical Christians do indeed trust scientific claims in general. There were also a substantial amount of respondents (57.4%) who disagreed with this claim. This fissure of opinion perhaps explains why it has been my experience that Evangelicals are reluctant to accept environmental issues or engage in environmental activism.

Table 6.4. Question 3

God has absolute sovereignty and authority over the earth.		
N	283	
Valid N	281	
Mean	3.751	
Standard Deviation	.5811	
Responses		
1 (Strongly Disagree)	6	2.1%
2 (Disagree)	3	1.1%
3 (Agree)	46	16.4%
4 (Strongly Agree)	229	80.4%

I expected the majority of respondents to either agree or strongly agree with the statement “God has absolute sovereignty and authority over the earth.” The data was consistent with this expectation. 16.4% of respondents agreed with this statement and 80.4% strongly agreed with this statement. It was my intention to determine if a belief in the absolute sovereignty of God over the earth would make Christians reluctant to see a need for environmental action or perhaps believe that environmental outcomes are “out of their hands.” However, one can conclude, due to the 3.751 mean response to this question that a strong majority of Christians do have a strong belief in God’s absolute sovereignty over the earth. However, when later asked if man was called by God to be a good steward of creation, the data show us a mean response of 3.7. Thus, one can further conclude that a strong belief in the absolute sovereignty of God does not negatively influence Evangelical Christians’ views on the role of being good stewards of creation.

Table 6.5. Question 4

God would not allow significant harm to the earth or its surrounding systems.		
N	283	
Valid N	278	
Mean	2.083	
Standard Deviation	.7859	
Responses		
1 (Strongly Disagree)	59	21.2%
2 (Disagree)	153	55.0%
3 (Agree)	50	18%
4 (Strongly Agree)	16	5.8%

It was my expectation that many respondents would agree with the statement “God would not allow significant harm to the earth or its surrounding systems” due to the fact that during each focus group at least one respondent cited God’s sovereignty and absolute control over all things as a rationale for ignoring environmental issues. However, these data were not consistent with my expectation. 76.2% of the respondents either disagreed or strongly disagreed with this statement. While this finding is surprising, it also encourages the thought that an opening exists for Evangelicals to more holistically recognize the impact human beings can have on our planet. If the findings were consistent with my expectation, one could conclude that Evangelical Christians do not see a need for environmental action because God would not allow significant harm to come to the earth. Drawing from these data, one can conclude that this is not the case.

Table 6.6. Question 5

Some measures that could help the environment are not consistent with the principles God commanded Christians to follow.		
N	283	
Valid N	270	
Mean	2.507	
Standard Deviation	.6991	
Responses		
1 (Strongly Disagree)	15	5.6%
2 (Disagree)	120	44.4%
3 (Agree)	118	43.7%
4 (Strongly Agree)	17	6.3%

I was unsure about the extent to which respondents would agree or disagree with the statement “some measures that could help the environment are not consistent with the principles God commanded Christians to follow.” However, I asked this question in response to several focus group participants who stated that they were more concerned with helping the poor and they did not think that environmental aims always aligned with this goal. I thought this would shed light on the readiness of Evangelicals to take a strong stance on the environmental issues of our time. The results illustrate a relatively equal divide regarding this statement. However, the amount of respondents who either agreed or strongly agreed is alarming due to the fact that research has concluded that environmental issues such as climate change disproportionately negatively affect the poor (McGuigan, Reynolds & Wiedmer 2002; Pulido 2000). Thus, these data do not allow us to conclude that Evangelicals’ believe environmental measures are not consistent with environmental goals, or that this belief influences the widespread inaction.

Table 6.7. Question 6

God placed resources on Earth for the use of man, and it is never sinful to use them for the advancement of mankind.		
N	283	
Valid N	276	
Mean	2.457	
Standard Deviation	.7781	
Responses		
1 (Strongly Disagree)	27	9.8%
2 (Disagree)	118	42.8%
3 (Agree)	109	39.5%
4 (Strongly Agree)	22	8.0%

Drawing from my focus group experience, it was my expectation that perhaps a significant number of Evangelicals held the view that God placed resources on Earth for the use of man, and it is never sinful to use them for the advancement of mankind. However, I considered the idea that if the data illustrated predominant disagreement regarding this statement, then perhaps Evangelicals as a whole would be able to link environmental concerns with the goals of the Evangelical church. However, 52.6% of respondents expressed that they disagreed or strongly disagreed with the statement, and 47.5% of respondents expressed that they agree or strongly agree with the statement. These differences in opinion illustrate one potential reason that Evangelicals as a whole have not established a unified voice in response to environmental concerns. This finding shows that, at this time, enough differences in opinion and interpretation exist to hinder a widespread Evangelical stance on environmental concerns.

Table 6.8. Question 7

Man is made in God's image.		
N	283	
Valid N	281	
Mean	3.772	
Standard Deviation	.5051	
Responses		
1 (Strongly Disagree)	3	1.1%
2 (Disagree)	2	.7%
3 (Agree)	51	18.1%
4 (Strongly Agree)	225	80.1%

Table 6.9. Question 8

Man holds a supreme position in creation.		
N	283	
Valid N	281	
Mean	3.256	
Standard Deviation	.8141	
Responses		
1 (Strongly Disagree)	13	4.6%
2 (Disagree)	27	9.6%
3 (Agree)	116	41.3%
4 (Strongly Agree)	125	44.5%

Table 6.10. Question 9

Man has dominion over creation.		
N	283	
Valid N	281	
Mean	3.128	
Standard Deviation	.9169	
Responses		
1 (Strongly Disagree)	22	7.8%
2 (Disagree)	36	12.8%
3 (Agree)	107	38.1%
4 (Strongly Agree)	116	41.3%

It was my expectation that a majority of respondents would strongly agree with question 7 due to its biblical basis. Furthermore, I was inclined to believe that most respondents would agree with questions 8 and 9 as well due to the fact these questions can be viewed as interpretations of the bible and it is my experience that these topics or

discussed in Evangelical communities. The findings were consistent with my expectation. However, it is interesting to discuss how the responses to this group of questions influence how respondents answer the following questions regarding their involvement with environmental concerns. It is my concern that an interpretation that man holds a biblically based supreme position in nature is one of the major factors that has inhibited environmental concern from permeating the Evangelical church. However, the data analyzed below show that while a majority of Evangelicals do agree with questions 7-9, Evangelicals do see a need for mankind to be good stewards of creation. Also, as presented below, many Evangelicals responded that environmental issues should be emphasized more in the Evangelical church. Thus, the data show that my initial concern does not have a profound effect on the concern that Evangelicals feel for creation.

Table 6.11. Question 10

Man is called by God to be a good steward of creation.		
N	283	
Valid N	283	
Mean	3.703	
Standard Deviation	.5427	
Responses		
1 (Strongly Disagree)	3	1.1%
2 (Disagree)	3	1.1%
3 (Agree)	69	24.4%
4 (Strongly Agree)	208	73.5%

It was my expectation that the data would be mixed in regards to this statement. However, Evangelical Christians overwhelmingly either agreed or strongly agreed (97.9%) with the statement “man is called by God to be a good steward of creation.” However, this result is puzzling when one considers that when asked on a scale of 1-4 to what extent respondents personally played a **substantially** proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g.

composting, limiting fossil fuel use, avoiding industrial agriculture, etc.), 61.5% of respondents selected a 1 or a 2. Furthermore, 64% of respondents said that they played a **limited** proactive role in protecting the environment. While this value/action gap is not uncommon when looking at environmental issues between both Non-Evangelicals and Evangelicals, these results indicate one important potential conclusion that can be drawn from these data. There is a need for a more definitive example and agreement of what it means to be a good steward of the environment. Furthermore, this finding illustrates an area where the creation care movements’ message of stewardship is not resonating with Evangelicals as a whole.

Table 6.12. Question 11

It is not important that Christians play a proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., because God has promised to return and form a “New Earth.”		
N	283	
Valid N	283	
Mean	1.258	
Standard Deviation	.7536	
Responses		
1 (Strongly Disagree)	252	89.0%
2 (Disagree)	20	7.1%
3 (Agree)	0	0.0%
4 (Strongly Agree)	11	3.9%

Based on focus group experiences, it was my expectation that Evangelicals would predominately disagree with this question. However, I also considered that there could be a substantial portion of respondents that agreed with the statement that “it is not important that Christians play a proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc. because God has promised to return and form a ‘New Earth.’” Eschatology has often been blamed for fostering a lack of concern for the environment among Christians (Curry-Roper 1990). While this seems

to be a logical argument, only 3.9% of respondents indicated that they strongly agreed or agreed with this statement. This is a positive finding when considering a future Evangelical response to environmental concerns.

Table 6.13. Question 12

Real solutions to environmental problems do not exist this side of Christ's return.		
N	283	
Valid N	281	
Mean	2.057	
Standard Deviation	.6737	
Responses		
1 (Strongly Disagree)	48	17.1%
2 (Disagree)	177	63.0%
3 (Agree)	48	17.1%
4 (Strongly Agree)	8	2.8%

My expectations for this question were similar to the previous question with similar results. However, a slightly larger number (19.9%) of respondents agree that “real solutions to environmental problems do not exist this side of Christ’s return than agree that “it is not important that Christians take a proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., because God has promised to return and form a ‘New Earth.’” Similarly to the previous question, this is a positive finding when considering a future Evangelical response to environmental concerns.

Table 6.14. Question 13

Man has little to no capacity to positively influence the trajectory of the environment this side of Christ's return.		
N	283	
Valid N	277	
Mean	1.964	
Standard Deviation	.6360	
Responses		
1 (Strongly Disagree)	54	19.5%
2 (Disagree)	186	67.1%
3 (Agree)	30	10.8%
4 (Strongly Agree)	7	2.5%

Based on focus group experiences, it was my expectation that Evangelicals would predominately disagree with this question. However, I also considered that there could be a substantial portion of respondents that agreed with the statement that “man has little to no capacity to positively influence the trajectory of the environment this side of Christ’s return.” Therefore, I included this question in the creation care survey to highlight another potential area where creation care’s message is not reaching Evangelicals in the pews as well as to outline Evangelicals’ perceptions of creation care and environmental concern. If Evangelicals do not believe that man can positively influence the trajectory of the environment then certainly they will look at creation care, environmentalists, and environmentalism in an unfavorable manner. However, these data show that only 37 respondents (13.1%) agreed with this statement. Thus, these data can also be interpreted as a positive measure when considering if Evangelicals will ever be prepared to take a strong and widespread stance on the environmental issues of our time.

Table 6.15. Question 14

Man has little to no capacity to negatively influence the trajectory of the environment this side of Christ's return.		
N	283	
Valid N	278	
Mean	1.874	
Standard Deviation	.6203	
Responses		
1 (Strongly Disagree)	68	24.5%
2 (Disagree)	182	65.5%
3 (Agree)	23	8.3%
4 (Strongly Agree)	5	1.8%

I had mixed expectations surrounding respondents' agreement or disagreement with this statement. However, if the majority of Evangelical Christians agreed with this statement, this could be interpreted as a major issue when considering the extent to which creation care or environmental concerns are resonating with Evangelicals in the pews. Furthermore, as I stated before, widespread agreement with this statement could point towards a devastating difference in the fundamental beliefs of those who either support the creation care movement or consider themselves environmentalists. However, only 28 (10.1%) respondents agreed or strongly agreed with this statement further illustrating an avenue for creation care and environmentalists to connect with Evangelicals as a whole.

Table 6.16. Question 15

Environmental issues are exploited for politics and hidden agendas.		
N	283	
Valid N	279	
Mean	3.086	
Standard Deviation	.7044	
Responses		
1 (Strongly Disagree)	5	1.8%
2 (Disagree)	43	15.4%
3 (Agree)	154	55.2%
4 (Strongly Agree)	77	27.6%

Based on focus group data and my experience as an Evangelical, I expected a majority of respondents to either agree or strongly agree with the statement “environmental issues are exploited for politics and hidden agendas.” If this expectation holds true, insight is obtained regarding how Evangelicals perceive the goals of the creation care and environmentalist movement in general. Perhaps the broader Evangelical community is reluctant to engage in environmentalism because they feel that it is just another opportunity for politics to “muddy” current issues and events. The data illustrate that 82.8% of Evangelicals either agree or strongly agree with this statement. While these findings are consistent with my expectation, these data illustrate one challenge that creation care advocates will face when seeking to cement creation cares’ message into mainstream Evangelical thought.

Table 6.17. Question 16

God called man to protect the environment from over consumption, excess waste, climate change, pollution, etc.		
N	283	
Valid N	278	
Mean	3.079	
Standard Deviation	.6423	
Responses		
1 (Strongly Disagree)	6	2.2%
2 (Disagree)	29	10.4%
3 (Agree)	180	64.7%
4 (Strongly Agree)	63	22.7%

I expected mixed results from this question. However, I believe this is a good indicator of the extent to which creation care’s message is already resonating with Evangelicals. However, the results indicate that 87.4% of Evangelicals either agree or strongly agree with the statement “God called man to protect the environment from over consumption, excess waste, climate change, pollution, etc. These results indicate an interesting discrepancy between the beliefs outlined in this question and the extent to which Evangelical Christians reported that they take proactive measures to protect the environment. While a majority of Christians believe in a calling from God to protect the environment, a considerably smaller portion report that they take substantial proactive measures to protect the environment. This realization provides further insight regarding the need for a more generally accepted definition of what being a good steward of creation means. If Evangelical’s believe that God has called them to be good stewards and to protect the environment but they do not take substantial proactive measures to protect creation, then there is obviously a disconnect between Evangelicals’ definition of stewardship and their environmentally friendly decision making.

Table 6.18. Question 17

God called man to be a good steward of the earth.		
N	283	
Valid N	282	
Mean	3.578	
Standard Deviation	.5493	
Responses		
1 (Strongly Disagree)	2	.7%
2 (Disagree)	2	.7%
3 (Agree)	109	38.5%
4 (Strongly Agree)	169	59.9%

These results indicate that 98.6% of Evangelicals either agree or strongly agree with the statement “God called man to be a good steward of the earth, etc.” These findings point further to a value/action gap among Evangelicals. While respondents report that they are called to be stewards, a minority take proactive steps to fulfill this calling. Perhaps, the way environmentalism is perceived in the political sphere (a liberal vs. conservative concern) makes Evangelicals reluctant to view stewardship of creation as synonymous with the goals of the environmental movement as supported by question number 28. Furthermore, as illustrated in Bron Taylor’s *Dark Green Religion*, Evangelicals could associate Environmental activism as an antithesis to Christianity’s goals, thus making them reluctant to perceive a link between their interpretations of the commands given in Genesis and the goals of creation care and the environmental movement.

Table 6.19. Question 18

A relationship exists between caring for the environment and evangelizing the lost.		
N	283	
Valid N	274	
Mean	2.916	
Standard Deviation	.6822	
Responses		
1 (Strongly Disagree)	7	2.6%
2 (Disagree)	55	20.1%
3 (Agree)	166	60.6%
4 (Strongly Agree)	46	16.8%

I was unsure about what to expect from this question. Whereas I certainly can agree with the statement presented in question 18, perhaps others cannot. Nonetheless, the fact that 77.4% of respondents either agreed or strongly agreed that a relationship exists between caring for the environment and evangelizing the lost presents an interesting avenue for creation care to strengthen its message among the broader Evangelical community.

Survey Section 2

Throughout section 2 of the creation care survey, respondents were instructed to indicate on a scale of 1-4 how much the statement applied to them personally. 1 indicating that the statement **did not apply** to them personally, and 4 indicating that the statement **significantly applied** to them personally.

Table 6.20. Question 19

I understand scientific claims regarding the environment.		
N	283	
Valid N	283	
Mean	2.756	
Standard Deviation	.7814	
Responses		
1 (Strongly Disagree)	14	4.9%
2 (Disagree)	87	30.7%
3 (Agree)	136	48.1%
4 (Strongly Agree)	46	16.3%

I expected the results of this question to be consistent with the results of the earlier question that asked if respondents agreed or disagreed that Evangelicals understood scientific claims in general. With 64.4% of respondents either selecting 3 or indicating that the statement- “I understand scientific claims regarding the environment”- significantly applied to them personally, the findings were consistent with my expectations. This result allows one to conclude that it is not a lack of scientific understanding that has caused Christians to respond sparingly to environmental issues.

Table 6.21. Question 20

I trust scientific claims in general.		
N	283	
Valid N	283	
Mean	2.410	
Standard Deviation	.7999	
Responses		
1 (Strongly Disagree)	35	12.4%
2 (Disagree)	118	41.7%
3 (Agree)	109	38.5%
4 (Strongly Agree)	21	7.4%

I expected the results of this question to be consistent with the results of the earlier question that asked if respondents agreed or disagreed that Evangelicals trust scientific claims in general. With 54.1% of respondents either selecting 2 or indicating that the statement- “I trust scientific claims in general”- does not significantly apply to them personally, the findings were consistent with my expectations. These results perhaps explain one reason that Evangelicals are reluctant to engage on environmental issues due to the fact that many of these issues are grounded in science. This may present one area that creation care could potentially strengthen their message.

Table 6.22. Question 21

I play a limited proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. recycling and buying energy saving appliances etc.).		
N	283	
Valid N	283	
Mean	2.742	
Standard Deviation	.7722	
Responses		
1 (Strongly Disagree)	14	4.9%
2 (Disagree)	88	31.1%
3 (Agree)	138	48.8%
4 (Strongly Agree)	43	15.2%

It was my expectation that many Evangelicals would agree or strongly agree with this statement. While the measures outlined here are important, they are also convenient and do not require extensive effort. For example, even people without strong environmental convictions often experience social pressures to at least subscribe to the often times city provided recycling services. It is also interesting to see the apparent value/action gap arise again when Evangelicals are consequently asked to what extent people’s responses changed when asked about a “substantial proactive role.”

Unsurprisingly, 64% of respondents reported that this statement either significantly applies to them or selected 3 (indicating they agree) on the scale of 1-4. This question provides insight into how people interpret what “good stewardship” of the environment actually means in practice. It is apparent that Evangelicals believe that a “limited proactive role” equates to good stewardship and a “substantially proactive” This definition of stewardship, provides insight into how creation care’s message can more effectively be relayed to the broader Evangelical community.

Table 6.23. Question 22

I play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. composting, limiting fossil fuel use, avoiding industrial agriculture, etc.).		
N	283	
Valid N	283	
Mean	2.286	
Standard Deviation	.8708	
Responses		
1 (Strongly Disagree)	53	18.7%
2 (Disagree)	121	42.8%
3 (Agree)	54	29.7%
4 (Strongly Agree)	25	8.8%

While I wanted to be optimistic about Evangelicals’ positive responses to this question, I realistically expected a significant decline in agreement when asked about a

“proactive role in protecting the environment.” However, similarly to the last question, it is interesting to juxtapose the responses to this statement to earlier questions about God’s call of stewardship and the dominion perspective offered in Genesis. Unfortunately, but not surprisingly, 61.5% of Evangelicals either responded that this statement did not apply to them personally or selected 2 (indicating they disagree) on a scale of 1-4. Thus, when considering that most Evangelicals responded favorably to questions 16 and 17, one can conclude that Evangelicals do not see substantial proactive measures as part of God’s call to be a good steward. If this is not the case, and Evangelicals do see substantial measures as part of God’s call to be a good steward, perhaps this points to towards the crux of the relationship between religion and the environment. Will belief translate into action?

Table 6.24. Question 23

I believe that man is supreme over nature because man was created in God’s image.		
N	283	
Valid N	283	
Mean	3.117	
Standard Deviation	.9324	
Responses		
1 (Strongly Disagree)	18	6.4%
2 (Disagree)	54	19.1%
3 (Agree)	88	31.1%
4 (Strongly Agree)	123	43.5%

This question originated from focus group data, and sought to determine if the Evangelical belief that man is made in God’s image- where other elements of the natural world- animals, ecosystems, etc. are not- directly affected how Christians viewed their place in regards to nature. It is my experience that Evangelicals sometimes dismiss environmentalists’ goals by citing they [environmentalists] do not see themselves as made in the image of God, thus, they [environmentalists] view the importance of nature

in a different light than Christians. Therefore, it was my aim that this question could provide insight into how Evangelicals perceive their place in or above nature. The fact that 74.6% of Evangelicals either stated that this statement significantly applies to them or selected 3 (indicating they agree) on the scale of 1-4 does indeed provide insight regarding the goal of the question. This presents an interesting opportunity for further scholarship. It would be helpful when considering synthesis between Evangelicals and environmentalists to determine if there was a significant difference in where members of each of these groups rank themselves as opposed to other elements of creation. One can speculate that if Evangelicals see themselves as situated in a more supreme position over nature that this could cause them to dismiss misuse of the environment.

Table 6.25. Question 24

I have dominion over nature and the natural resources that are found in nature.		
N	283	
Valid N	283	
Mean	2.908	
Standard Deviation	.9023	
Responses		
1 (Strongly Disagree)	24	8.5%
2 (Disagree)	57	20.1%
3 (Agree)	123	43.5%
4 (Strongly Agree)	79	27.9%

Table 6.26. Question 25

I believe I am a good steward of nature and the natural resources that are found in nature.		
N	283	
Valid N	283	
Mean	3.099	
Standard Deviation	.6557	
Responses		
1 (Strongly Disagree)	3	1.1%
2 (Disagree)	39	13.8%
3 (Agree)	168	59.4%
4 (Strongly Agree)	73	25.8%

*For information regarding the statistical significance between these two questions, please see **appendix 7**.*

These two questions have the potential to provide considerable insight into the conclusions drawn from this body of work. As reported in preceding chapters, proponents of creation care tend to promote Christians call to the “stewardship” of creation while opponents of environmentalism who frame environmentalists and the environmental movement as radical and unrealistic often point to Gods proclamation that man has “dominion over creation” when making arguments regarding environmental positions. Thus, it is important to determine the extent to which Evangelicals feel that this statement applies to them. Determining whether Evangelicals consider themselves “stewards” or

“dominators” could provide insight into how not only creation care’s message will resonate with them but also their opinions regarding important environmental issues, such as our societies management of the natural resources found on the earth.

These data could be interpreted in several ways. First, as discussed previously, Evangelicals’ definition of stewardship varies significantly and many Evangelicals have not seriously considered the different ramifications surrounding ones role as a “steward” or one who “has dominion” and the seemingly alternate courses of action that these two beliefs denote. Secondly, these data can be interpreted to illustrate that Evangelicals see a strong link between their role as a “steward” and one who “has dominion” over creation. If this is the case, it is important for further research to be conducted that seeks to determine how ones belief that they “have dominion” affects their role as a steward, considering stewardship is already universally defined and accepted. While it is encouraging that the mean response was nearly 1 selection further in agreement with stewardship than dominion, the fact that such considerable overlap exists helps us draw conclusions as well as prompts further research.

Table 6.27. Question 26

I believe that the earth will be destroyed and man should not interfere with earth’s trajectory towards ultimate destruction.		
N	283	
Valid N	283	
Mean	1.866	
Standard Deviation	.8930	
Responses		
1 (Strongly Disagree)	120	42.4%
2 (Disagree)	95	33.6%
3 (Agree)	54	19.1%
4 (Strongly Agree)	14	4.9%

As discussed above, this opinion was offered in several focus groups. However, I did not expect this belief to be widely held among the broader Evangelical population.

The responses to this question were consistent with my expectation as 42.4% of the survey's respondents selected that this statement did not apply to them, and 33.6% of the respondents selected 2 on the scale of 1-4 that is detailed above. This finding is encouraging due to the fact that this points to the conclusion that Evangelicals do indeed believe that man has a role to play in the trajectory of our planet. Even though the specific interpretation of what this role involves may vary significantly, as previous data reflect.

Table 6.28. Question 27.

I am willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc.		
N	283	
Valid N	283	
Mean	2.954	
Standard Deviation	.6955	
Responses		
1 (Strongly Disagree)	6	2.1%
2 (Disagree)	57	20.1%
3 (Agree)	164	58.0%
4 (Strongly Agree)	56	19.8%

When considering the positive responses to other questions that gauge the willingness of Evangelicals to take a strong stance on the environmental issues of our time, perhaps these data can be interpreted optimistically. With 77.8% of respondents either selecting that this statement significantly applied to them, by selecting 3 or 4 on a scale of 1-4, a willingness to engage on environmental concerns seems to be apparent. However, it is interesting that a considerably smaller percentage of respondents stated that they already play a substantially proactive role in protecting the environment. Again, it is unclear if Evangelicals equate proactive environmental action with being a good steward due to the fact that a majority of Evangelicals previously reported that they

believe they are good stewards, and we see from these data that Evangelicals are willing to play a proactive role in protecting the environment. This points further to the conclusion that a unified definition of what it means to be a steward is increasingly necessary.

These data further allow one to draw conclusions about the extent to which creation care as a movement is reaching Evangelicals in the pews. With such an apparent discrepancy over stewardship’s definition, creation care’s prominent message, it would appear that a more proactive approach is necessary in order to educate Evangelicals about what exactly stewardship entails due to the fact that the willingness to learn seems to exist.

Table 6.29. Question 28

I would be more willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., if environmental issues were not so politically charged.		
N	283	
Valid N	283	
Mean	2.933	
Standard Deviation	.8787	
Responses		
1 (Strongly Disagree)	19	6.7%
2 (Disagree)	62	21.9%
3 (Agree)	121	42.8%
4 (Strongly Agree)	81	28.6%

These data provide interesting insight. I expected the number of participants who agreed or strongly agreed to increase significantly from the responses reported in question 27. However, the percentage remained the same and in fact declined slightly when this issues was discussed in terms of environmentalisms’ political nature.

This seems to allow us to conclude that respondents had already considered the political nature of significant proactive environmental action when answering the

previous question due to the fact that only approximately 7% of respondents reconsidered their position when the political aspect was explicitly introduced.

Table 6.30. Question 29

I understand what it means to be a good steward of the earth.		
N	283	
Valid N	283	
Mean	3.311	
Standard Deviation	.6541	
Responses		
1 (Strongly Disagree)	1	.4%
2 (Disagree)	27	9.5%
3 (Agree)	138	48.8%
4 (Strongly Agree)	117	41.3%

It was my expectation that very few Evangelicals would report that this statement significantly applied to them or select 3 (indicating they agreed) on a scale of 1-4. However, 90.1% of respondents report that they do understand what it means to be a good steward of the earth. When considering conclusions drawn from earlier data, this questions seems to further indicate Evangelicals’ varying interpretations of what stewardship actually means/entails.

Survey Section 3

Table 6.31. Question 30

Please indicate the extent to which you would rank the concern that Evangelical Christians currently have for stewardship of creation.		
N	283	
Valid N	283	
Mean	2.152	
Standard Deviation	.7820	
Responses		
1 (too little emphasis)	60	21.2%
2	128	45.2%
3	87	30.7%
4 (too much emphasis)	8	2.8%

Table 6.32. Question 31

Please indicate the extent to which you would rank the concern that Evangelical Christians should have for stewardship of creation.		
N	283	
Valid N	283	
Mean	2.661	
Standard Deviation	.7613	
Responses		
1 (too little emphasis)	31	11%
2	53	18.7%
3	180	63.6%
4 (too much emphasis)	19	6.7%

We can further conclude from these data presented in question 30 and 31 that not only do a considerable amount of Evangelicals feel that they are willing to play a significant proactive role in protecting the environment and are called by God to be good stewards of the earth, many Evangelicals feel that more concern should exist among all Evangelical Christians regarding the stewardship of creation. This is a rather compelling finding. These data allow us to consider that evangelicals do not think they are giving sufficient thought to stewardship today, but they believe they should give stewardship sufficient thought tomorrow.

CHAPTER 7

CONCLUSION

The most significant conclusion that can be drawn from this analysis is that there is indeed a willingness to participate in environmental aims amongst Evangelicals when environmental action is framed as being a “steward” of creation. However, exactly what being a steward means must be determined.

These survey data illustrate that a majority of Evangelicals do feel called by God to be a good steward of creation. However, the fact that a majority of Evangelicals stated that they believe that they are already good stewards of creation is puzzling when one considers that a significant portion of Evangelicals reported that they do not play a substantial proactive role in protecting the environment. This is important when considering the extent that the creation care movement has influenced patrons in the pews of Evangelical churches. As reported in chapter 3, the Evangelical Environmental Network describes “doing creation care” as

...caring for all of God’s creation by stopping and preventing activities that are harmful (e.g. air and water pollution, species, extinction), and participating in activities that further Christ’s reconciliation of all of creation to God. Doing creation-care fills us with the joy that only comes from doing the will of God (EEN 2011, NP).

If this idea had permeated significantly throughout the Evangelical Church, the survey results could paint a much different picture.

The idea of creation care and being a good steward of creation is further confused in the Evangelical community when one considers the Cornwall Alliance, who purport the “stewardship” of creation but criticize climate change mitigation and anti-pollution efforts, as reported in chapter 3. Thus, these varying interpretations of what role an Evangelical Christian is called to play in caring for creation provide further evidence that there is no clear understanding or agreement throughout the Evangelical community about how exactly God called man to interact with creation. It is evident that this discrepancy is a driving force in the widespread inaction of the Evangelical community towards environmental degradations. Further academic study is necessary to determine exactly how a majority of Evangelicals define what being a good steward of creation precisely means in order to further gauge how proponents of environmentalism can engage with the Evangelical community and work towards synthesis.

When considering the discussion above, it is my ultimate conclusion that when considering the first research question presented, at this time, creation care as a movement and environmental concern in general have not influenced patrons in the pews of Evangelical churches to substantial extent. However, the survey data do provide a source of optimism for those that desire a strong Evangelical stance on environmental issues. Thus, my second research question can be answered by outlining that creation care’s message has the potential to strongly influence Evangelicals once a more clear understanding of stewardship is present. Perhaps, for a majority Evangelicals to take part in the environmental movement proponents of creation care will have to convince Evangelicals that goals of environmentalism fall under the umbrella of stewardship, and if Evangelicals do not act to fulfill these goals they are not functioning as God

commanded. However, the fact that the data point to an optimistic conclusion allows one to hope that the creation care message will become a hot button issue of the Evangelical church sooner rather than later.

Appendices

Appendix 1: Focus Group Themes and Categories with Explanations

Appendix 2: Focus Group Representation Matrix

Appendix 3: Creation Care Survey (Paper Form)

Appendix 4: Survey Data

APPENDIX 1

Focus Group Themes and Categories with Explanations

Appendix 1 consists of explanations for each focus group theme that details what information in the focus groups led me to develop each theme and to keep my thinking consistent as I developed survey questions.

Number	Theme	Categories	Explanation
1.	Thoughts Regarding Science	<ol style="list-style-type: none"> 1) Misunderstanding Scientific Claims. 2) Distrust in Science 	Throughout each focus group, I heard various participants express their distrust in scientific findings and their reluctance to believe in anything that was not presented as “factual.” This was at times coupled with the explanation that the Bible is truth or fact because it is the word of God and can be universally accepted. Whereas, science should be approached with caution.
2.	God’s Sovereignty as a safety net.	<ol style="list-style-type: none"> 1) Careless about environmental concerns because of God’s absolute authority and sovereignty 2) A belief that there are principles that God has commanded we follow that contradict measures that could help the environment 	Throughout each focus group, the belief in God’s sovereignty and absolute control over all things was expressed as a rational for ignoring environmental issues or at least a framework for categorizing many environmental concerns as something Christians do not have to be concerned about.
3.	Dominion Perspective	<ol style="list-style-type: none"> 1) Supremacy of Man over Nature 2) Being made in God’s image pointing to supremacy of man and his desires. 	At times, views were expressed that pointed towards a belief that God placed the earth’s resources on earth for the use by man and for the advancement of mankind. Therefore, as long as we use these resources to further man’s agenda, the use is without sin.

4.	Imminent Biblical end to the earth.	<ol style="list-style-type: none"> 1) Revelation/ eventual destruction Sentiment as a way to rationalize misuse of the environment 2) Belief that eventual destruction- such as that discussed in Revelation- is imminent and there is nothing man can do about it. 	The opinion was expressed, quite universally, that since there will eventually be a second coming of Christ and a “New Creation” after our current earth is destroyed, the movement of the earth closer to this point of destruction is part of God’s plan. Therefore, man does not have the ability or the responsibility to advocate or attempt to mitigate environmental degradations.
5.	Frustrations	<ol style="list-style-type: none"> 1) Express sentiment that the issue of Environmentalism is so complex and out of our control that real answers to these problems do not exist. 	Often times many answers to questions poised in the focus groups were answered with the questions “I don’t know,” “how can we know,” “this is the way we are moving, what do we do,” etc. These occurrences displayed frustrations regarding our ability to change the earth’s current path or even Christian’s ways of thinking about our role in the overall environment.
6.	Politics	<ol style="list-style-type: none"> 1) Reluctance to become involved in Environmental issues due to the political nature of the issue. 2) Frustrations concerning the political nature of this issue. 	The fact that this issue has become so contentious in the political sphere was often expressed to be a reason for Christians to approach environmental issues with caution, especially when it involves the public sphere.
7.	Creation Care	<ol style="list-style-type: none"> 1) Participants had initial thoughts about what Creation Care and Stewardship meant. 	Several focus group participants help similar opinions regarding what exactly stewardship or “being a good steward” means.
8.	Evangelization	<ol style="list-style-type: none"> 1) The extent to which participants see a relationship between evangelizing the lost and caring for the environment. 	Participants were in some cases able to link evangelizing the lost and caring for the environment.

APPENDIX 2

Focus Group Representation Matrix

Appendix 1 is a matrix that details to what extent each category was represented in each of the three focus groups.

Code	Theme	Category	Focus Group 1	Focus Group 2	Focus Group 3
T1C1	Thoughts Regarding Science	1) Misunderstanding Scientific Claims.	Strongly Represented	Represented	Represented
T1C2	Thoughts Regarding Science	1) Distrust in Science	Strongly Represented	Strongly Represented	Represented
T2C1	God's Sovereignty as a safety net.	1) Careless about environmental concerns because of God's absolute authority and sovereignty	Strongly Represented	Strongly Represented	Represented
T2C2	God's Sovereignty as a safety net.	1) A belief that there are principles that God has commanded we follow that contradict measures that could help the environment	Represented	Represented	Not Represented
T3C1	Dominion Perspective	1) Supremacy of Man over Nature	Strongly Represented	Strongly Represented	Not Represented
T3C2	Dominion Perspective	Being made in God's image pointing to supremacy of man and his desires	Strongly Represented	Strongly Represented	Not represented
T3C3	Dominion Perspective	Strong Opinions about Biblical Meaning of Dominion in Genesis 1	Not Represented	Not Represented	Strongly Represented
T4C1	Imminent Biblical end to the earth.	1) Revelation/ eventual destruction Sentiment as a way to rationalize misuse of the environment	Not Represented	Represented	Not Represented

T4C2	Imminent Biblical end to the earth.	1) Belief that eventual destruction- such as that discussed in Revelation- is imminent and there is nothing man can do about it.	Not Represented	Strongly Represented	Not Represented
T5C1	Frustrations	1) Express sentiment that the issue of Environmentalism is so complex and out of our control that real answers to these problems do not exist.	Strongly Represented	Represented	Not Represented
T6C1	Politics	1) Reluctance to become involved in Environmental issues due to the political nature of the issue.	Represented	Represented	Represented
T6C2	Politics	1) Frustrations concerning the political nature of this issue.	Represented	Not Represented	Not Represented
T7C1	Creation Care	Participants had initial thoughts about what Creation Care and Stewardship meant.	Strongly Represented	Strongly Represented	Strongly Represented
T8C1	Evangelization	The extent to which participants see a relationship between evangelizing the lost and caring for the environment	Represented	Strongly Represented	Strongly Represented

APPENDIX 3

Creation Care Survey

Appendix 3 is a paper copy of the creation care survey. Respondents completed the survey at surveymonkey.com.

Section 1.

Please indicate what demographic information applies to you by selecting the appropriate descriptor.

Gender:

Female Male

Age:

18-25 26-35 36-50 51+

How would you describe yourself?

American Indian/Native American Asian Black/African American Hispanic/Latino
White/ Caucasian Pacific Islander Other

Would you consider yourself politically...

Liberal Moderate Conservative Undecided

An evangelical Christian can be defined as a person who:

- Describes themselves as a Christian and would contend that they are totally committed to Christ.
- Holds an orthodox view of the Bible and believes its teachings to be totally accurate.
- Holds their religious faith as extremely important in their life
- Believes that Christ is the only way to enter heaven and believes that Satan is real
- Believes that non believers need to be evangelized for Christ (Barna 2002, nae.net 2012).

Would you consider yourself as an...

Evangelical Christian Other

Section 2.

For the following, when appropriate, please mark: strongly agree- indicating you strongly agree with the statement; agree- indicating you agree with the statement; disagree- indicating you disagree with the statement; or strongly disagree- indicating you strongly disagree with the statement.

- 1) **Most evangelical Christians understand scientific claims regarding the environment.**
Strongly Disagree Disagree Agree Strongly Agree
- 2) **Most evangelical Christians trust scientific claims in general**
Strongly Disagree Disagree Agree Strongly Agree

- 3) **God has absolute sovereignty and authority over the earth.**
Strongly Disagree Disagree Agree Strongly Agree
- 4) **God would not allow significant harm to the earth or its surrounding systems.**
Strongly Disagree Disagree Agree Strongly Agree
- 5) **Some measures that could help the environment are not consistent with the principles God has commanded Christians to follow.**
Strongly Disagree Disagree Agree Strongly Agree
- 6) **God placed resources on Earth for the use of man, and it is never sinful to use them for the advancement of mankind.**
Strongly Disagree Disagree Agree Strongly Agree
- 7) **Man is made in God's image.**
Strongly Disagree Disagree Agree Strongly Agree
- 8) **Man holds a supreme position in creation.**
Strongly Disagree Disagree Agree Strongly Agree
- 9) **Man has dominion over creation**
Strongly Disagree Disagree Agree Strongly Agree
- 10) **Man is called by God to be a good steward of creation.**
Strongly Disagree Disagree Agree Strongly Agree
- 11) **It is not important that Christians play a proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., because God has promised to return and form a "New Earth."**
Strongly Disagree Disagree Agree Strongly Agree
- 12) **Real solutions to environmental problems do not exist this side of Christ's return.**
Strongly Disagree Disagree Agree Strongly Agree
- 13) **Man has little to no capacity to positively influence the trajectory of the environment this side of Christ's return.**
Strongly Disagree Disagree Agree Strongly Agree
- 14) **Man has little to no capacity to negatively influence the trajectory of the environment this side of Christ's return.**
Strongly Disagree Disagree Agree Strongly Agree
- 15) **Environmental issues are exploited for politics and hidden agendas.**
Strongly Disagree Disagree Agree Strongly Agree
- 16) **God called man to protect the environment from over consumption, excess waste, climate change, pollution, etc.**
Strongly Disagree Disagree Agree Strongly Agree
- 17) **God called man to be a good steward of the earth.**
Strongly Disagree Disagree Agree Strongly Agree
- 18) **A relationship exists between caring for the environment and evangelizing the lost.**
Strongly Disagree Disagree Agree Strongly Agree

Section 3

For the following, when appropriate, please indicate on a scale of 1-4 how much the statement applies to you personally. 1 indicating it does not apply to you and 4 meaning it significantly applies to you.

- 1) **I understand scientific claims regarding the environment.**
Does not apply 1 2 3 4 Significantly applies
- 2) **I trust scientific claims in general.**
Does not apply 1 2 3 4 Significantly applies
- 3) **I play a limited proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. recycling and buying energy saving appliances etc.).**
Does not apply 1 2 3 4 Significantly applies

- 4) **I play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. composting, limiting fossil fuel use, avoiding industrial agriculture, etc.).**
Does not apply 1 2 3 4 Significantly applies
- 5) **I believe that man is supreme over nature because man was created in God's image.**
Does not apply 1 2 3 4 Significantly applies
- 6) **I have dominion over nature and the natural resources that are found in nature.**
Does not apply 1 2 3 4 Significantly applies
- 7) **I believe I am a good steward of nature and the natural resources that are found in nature.**
Does not apply 1 2 3 4 Significantly applies
- 8) **I believe that the earth will be destroyed and man should not interfere with earth's trajectory towards ultimate destruction.**
Does not apply 1 2 3 4 Significantly applies
- 9) **I am willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc.**
Does not apply 1 2 3 4 Significantly applies
- 10) **I would be more willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., if environmental issues were not so politically charged.**
Does not apply 1 2 3 4 Significantly applies
- 11) **I understand what it means to be a good steward of the earth.**
Does not apply 1 2 3 4 Significantly applies

Section 4

Please indicate the extent to which you would rank the concern that...

- 1) **Evangelical Christians currently have for stewardship of creation.**
Too little emphasis 1 2 3 4 Too much emphasis
- 2) **Evangelical Christians should have for stewardship of creation.**
Too little emphasis 1 2 3 4 Too much emphasis

APPENDIX 4

Survey Data

Appendix 4 consists of data from the creation care survey displayed as charts and graphs.

Gender

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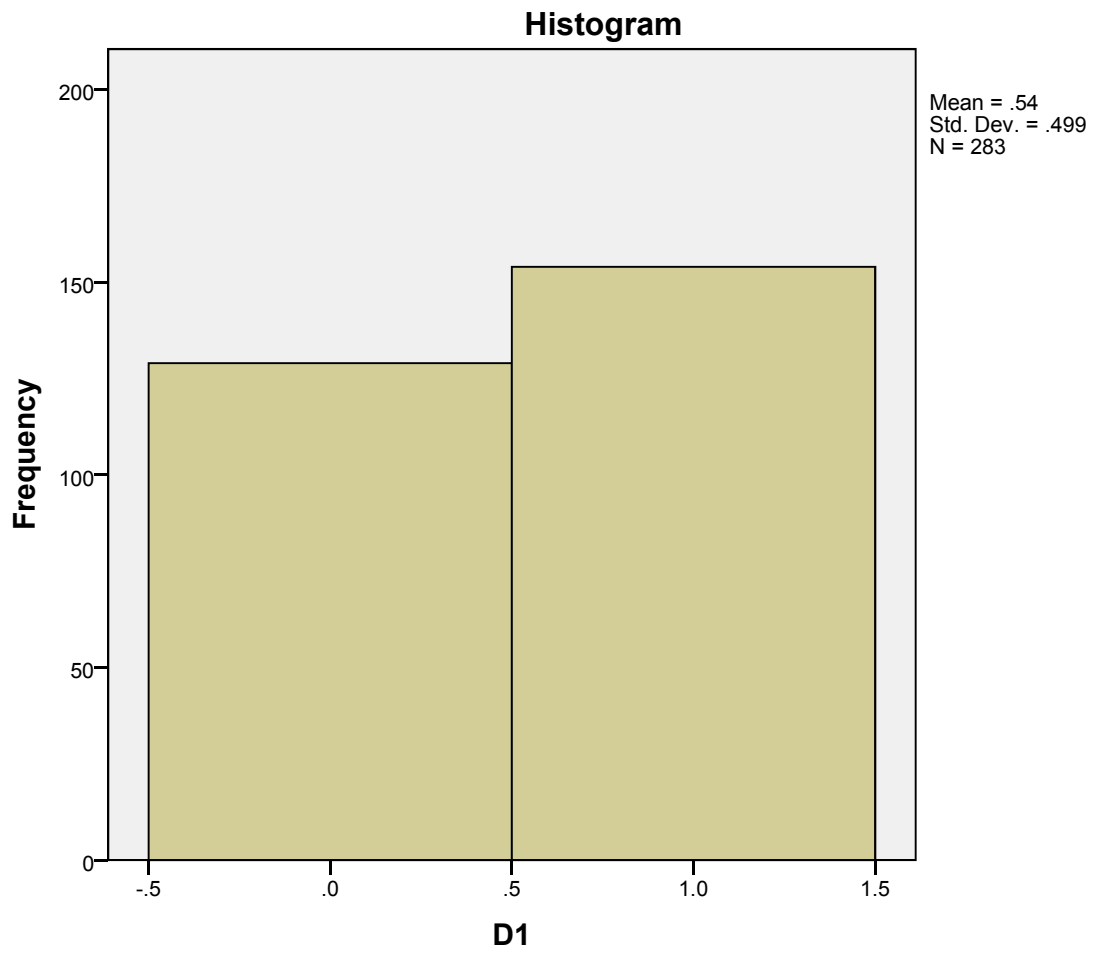
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Median		1.000
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Std. Deviation		.4989
Variance		.249
Minimum		.0
Maximum		1.0

D1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.0	129	45.6	45.6	45.6
	1.0	154	54.4	54.4	100.0
	Total	283	100.0	100.0	



Age

```

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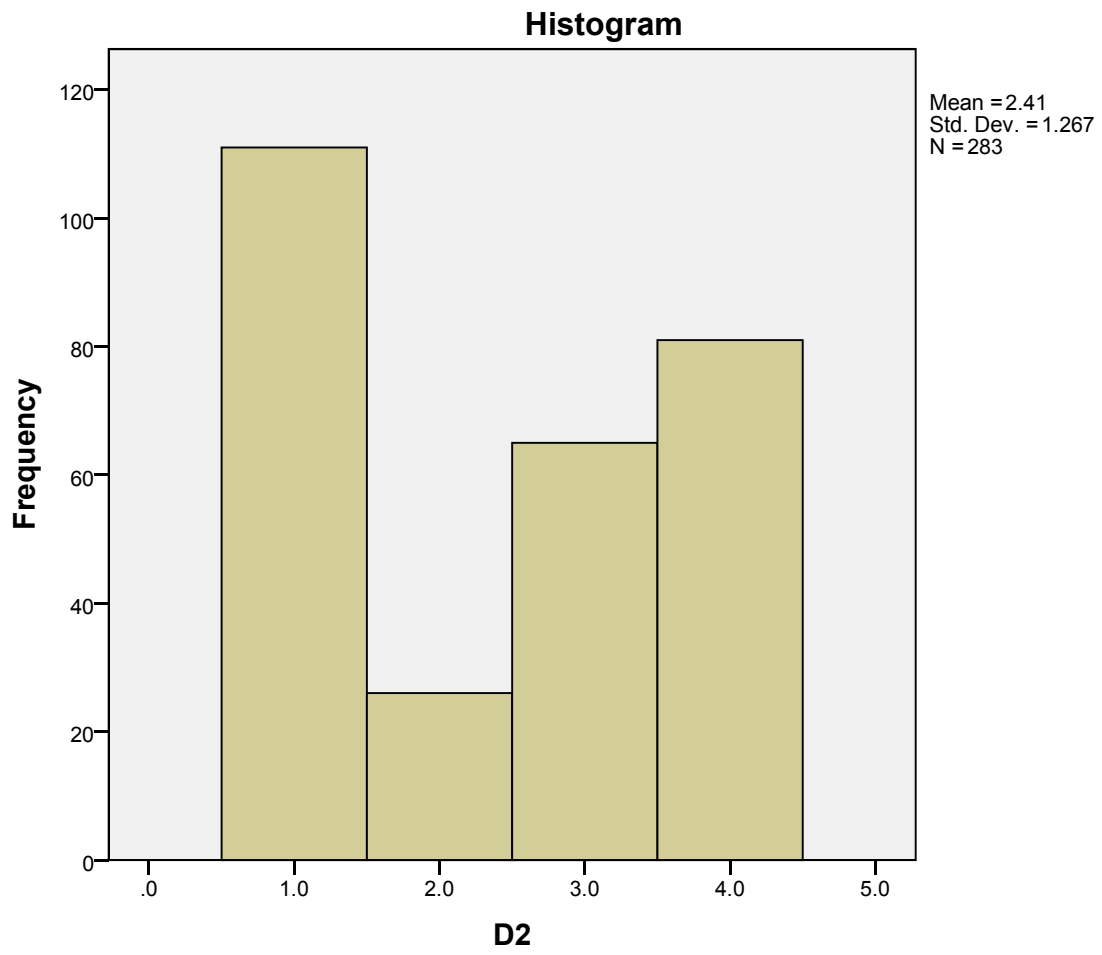
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D2

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Mean		2.410
Median		3.000
Mode		1.0
Std. Deviation		1.2667
Variance		1.604
Minimum		1.0
Maximum		4.0

D2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	111	39.2	39.2	39.2
	2.0	26	9.2	9.2	48.4
	3.0	65	23.0	23.0	71.4
	4.0	81	28.6	28.6	100.0
Total		283	100.0	100.0	



How would you describe yourself?

```

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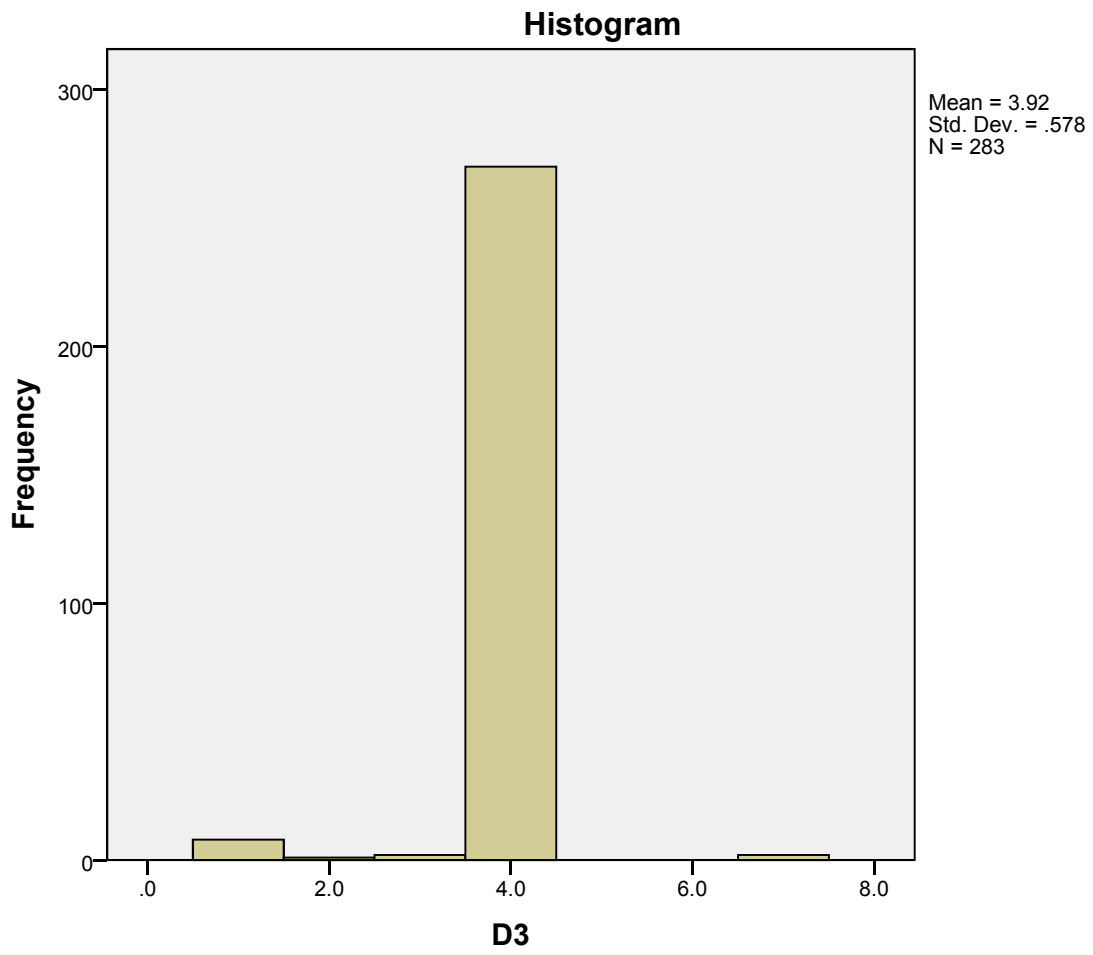
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D3

N	Valid	283
	Missing	0
Mean		3.922
Median		4.000
Mode		4.0
Std. Deviation		.5782
Variance		.334
Minimum		1.0
Maximum		7.0

D3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	8	2.8	2.8	2.8
	2.0	1	.4	.4	3.2
	3.0	2	.7	.7	3.9
	4.0	270	95.4	95.4	99.3
	7.0	2	.7	.7	100.0
Total		283	100.0	100.0	



Would you consider yourself politically...


```

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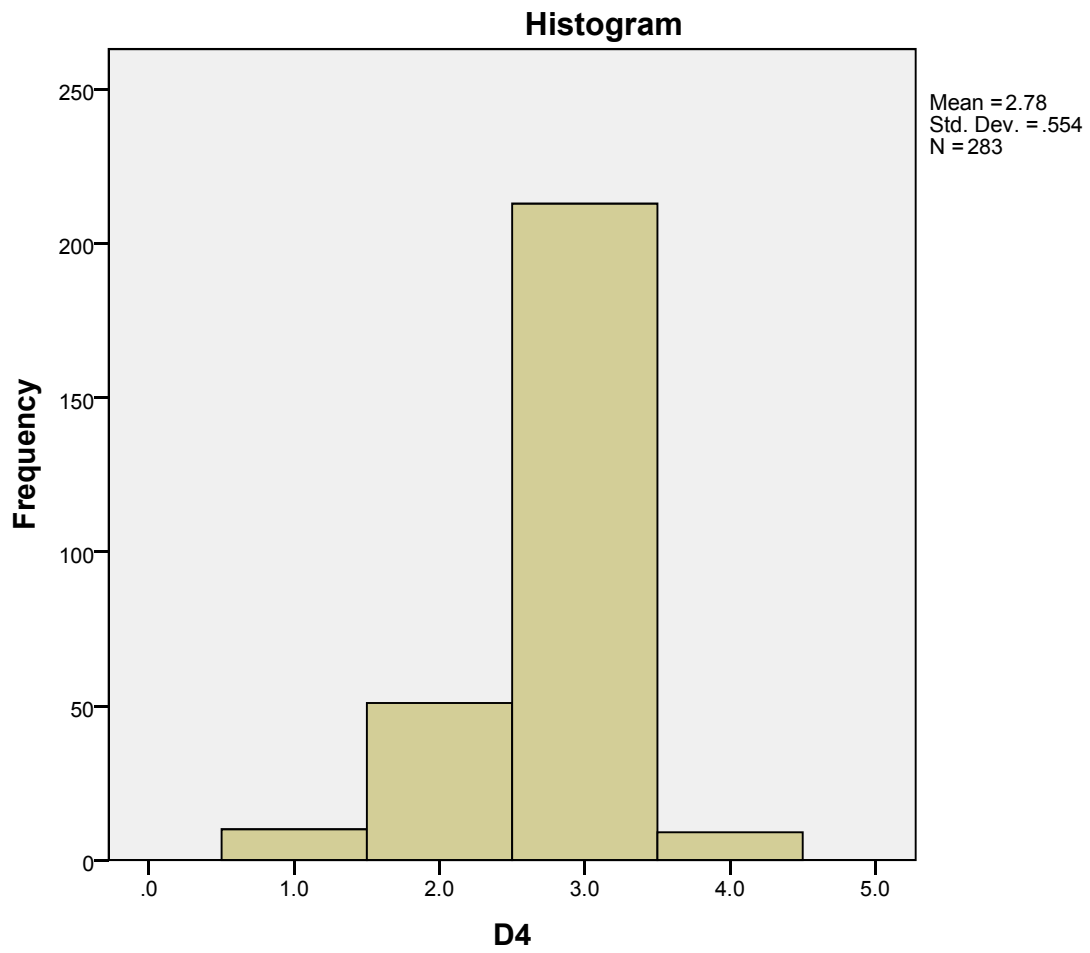
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D4

N	Valid	283
	Missing	0
Mean		2.781
Median		3.000
Mode		3.0
Std. Deviation		.5536
Variance		.306
Minimum		1.0
Maximum		4.0

D4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	10	3.5	3.5	3.5
	2.0	51	18.0	18.0	21.6
	3.0	213	75.3	75.3	96.8
	4.0	9	3.2	3.2	100.0
	Total	283	100.0	100.0	



Would you consider yourself politically...

```

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Statistics

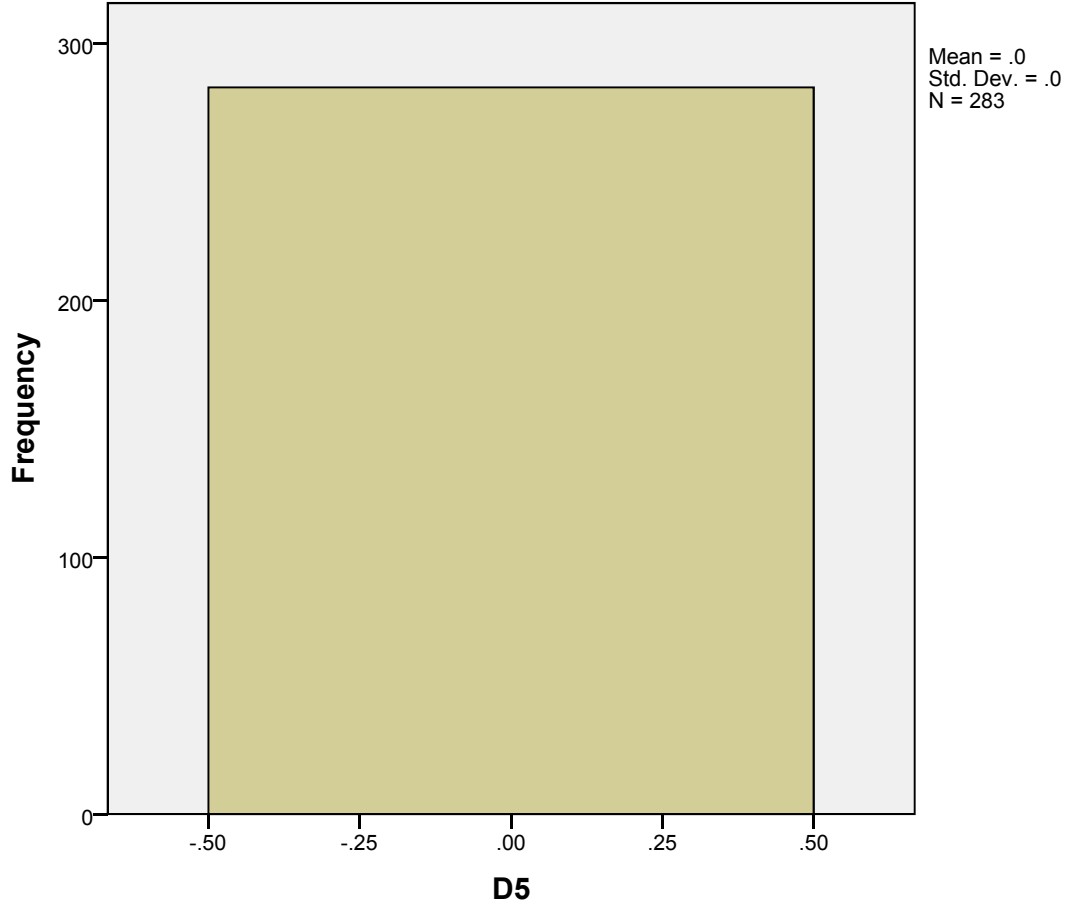
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N	Valid	283
	Missing	0
Mean		.000
Median		.000
Mode		.0
Std. Deviation		.0000
Variance		.000
Minimum		.0
Maximum		.0

D5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid .0	283	100.0	100.0	100.0

Histogram



Most Evangelical Christians understand scientific claims regarding the environment.

```

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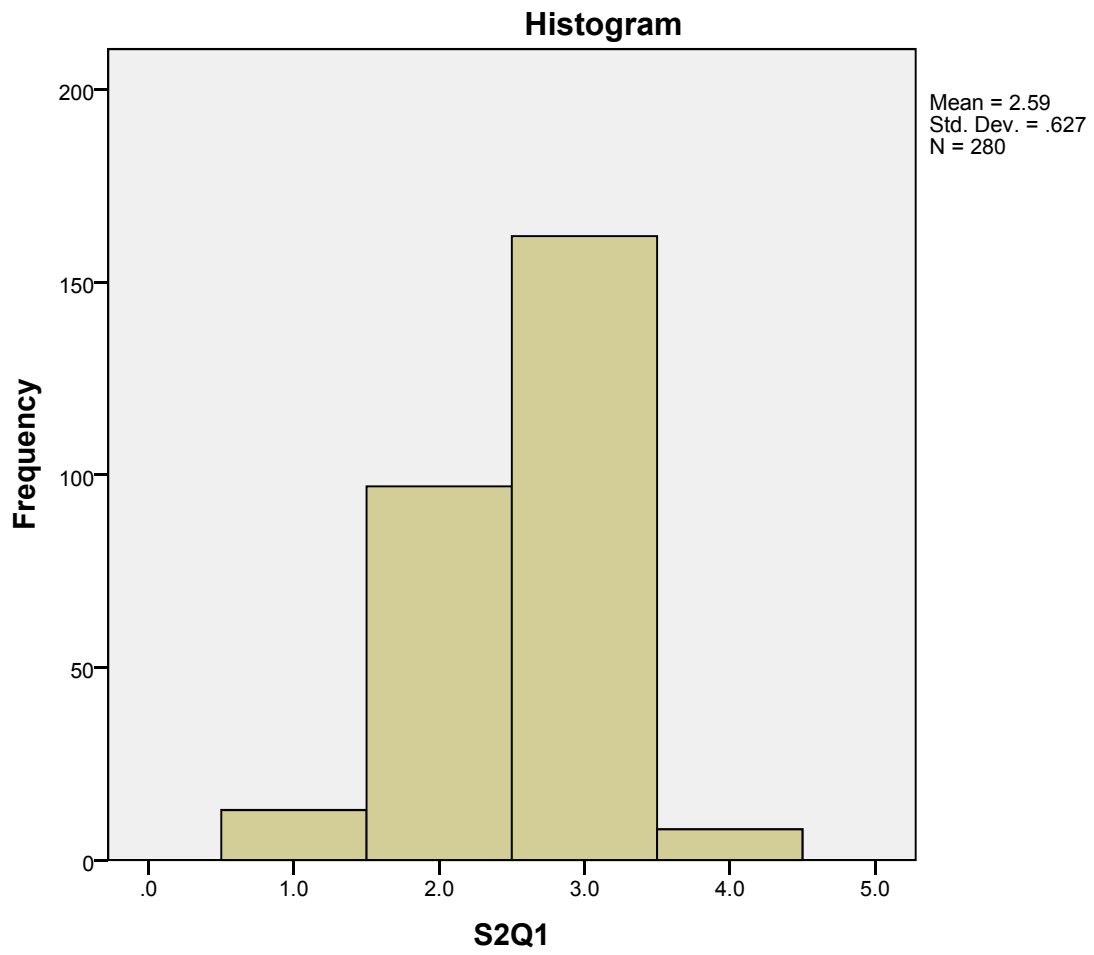
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S2Q1

N	Valid	280
	Missing	3
Mean		2.589
Median		3.000
Mode		3.0
Std. Deviation		.6272
Variance		.393
Minimum		1.0
Maximum		4.0

S2Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	13	4.6	4.6	4.6
	2.0	97	34.3	34.6	39.3
	3.0	162	57.2	57.9	97.1
	4.0	8	2.8	2.9	100.0
	Total	280	98.9	100.0	
Missing	System	3	1.1		
Total		283	100.0		



Most Evangelical Christians trust scientific claims in general.

```

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Frequencies

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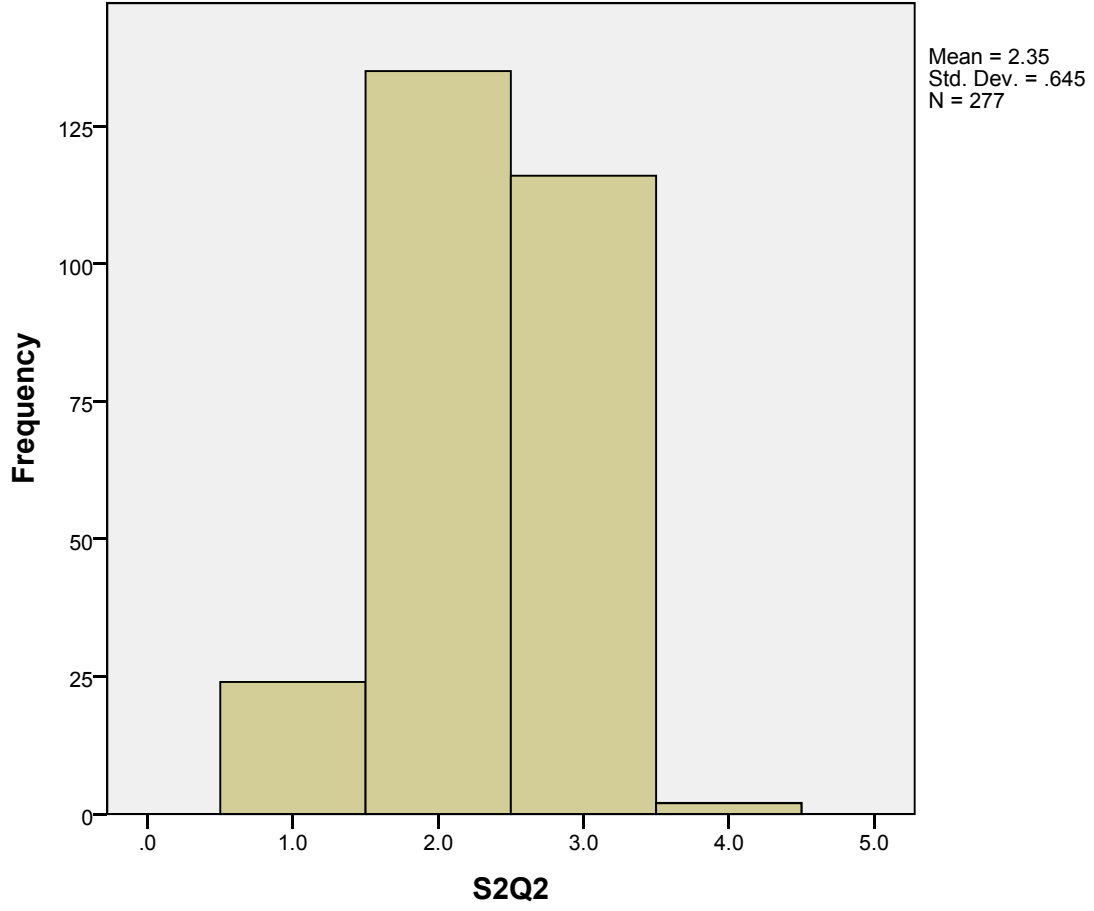
S2Q2

N	Valid	277
	Missing	6
Mean		2.347
Median		2.000
Mode		2.0
Std. Deviation		.6447
Variance		.416
Minimum		1.0
Maximum		4.0

S2Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	24	8.5	8.7	8.7
	2.0	135	47.7	48.7	57.4
	3.0	116	41.0	41.9	99.3
	4.0	2	.7	.7	100.0
	Total	277	97.9	100.0	
Missing	System	6	2.1		
Total		283	100.0		

Histogram



God has absolute sovereignty and authority over the earth.

```

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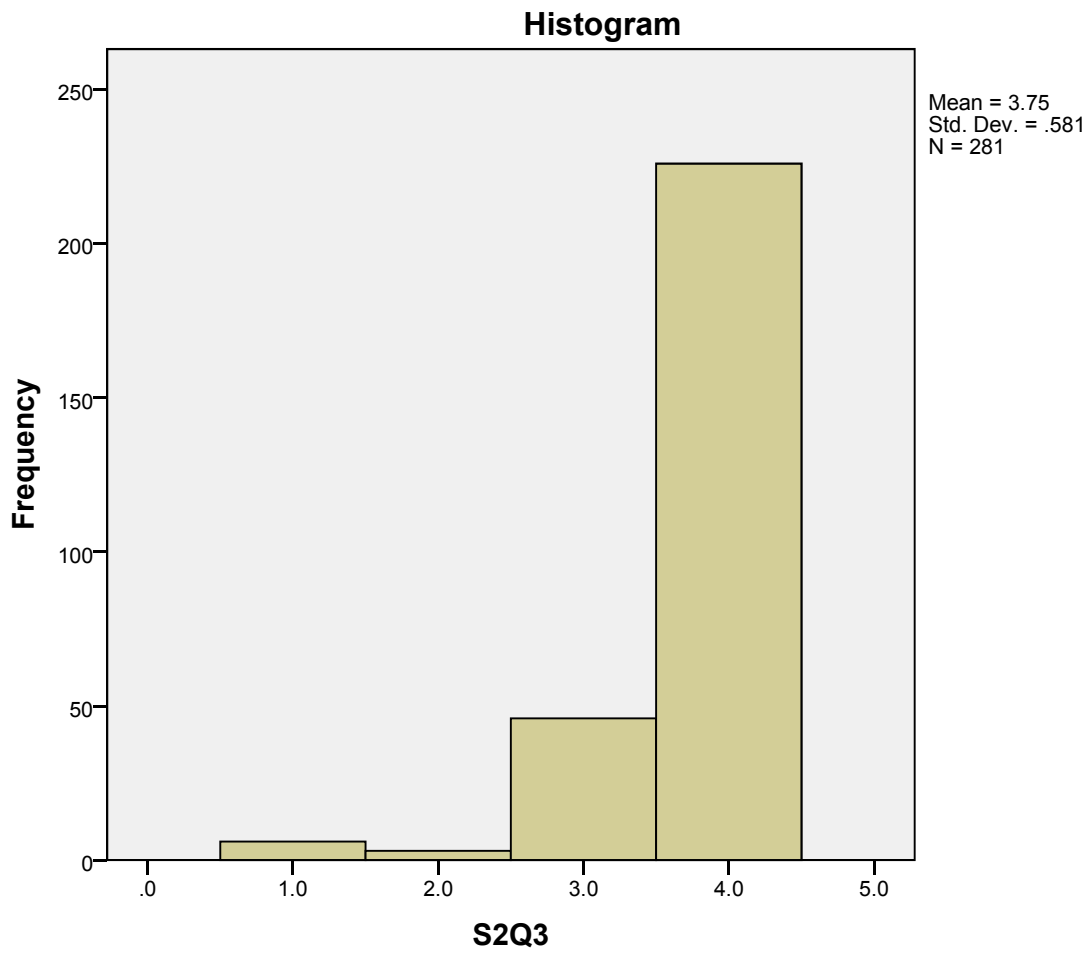
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S2Q3

N	Valid	281
	Missing	2
Mean		3.751
Median		4.000
Mode		4.0
Std. Deviation		.5811
Variance		.338
Minimum		1.0
Maximum		4.0

S2Q3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	6	2.1	2.1	2.1
	2.0	3	1.1	1.1	3.2
	3.0	46	16.3	16.4	19.6
	4.0	226	79.9	80.4	100.0
	Total	281	99.3	100.0	
Missing	System	2	.7		
Total		283	100.0		



God would not allow significant harm to the earth or its surrounding systems.

```

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```

Frequencies

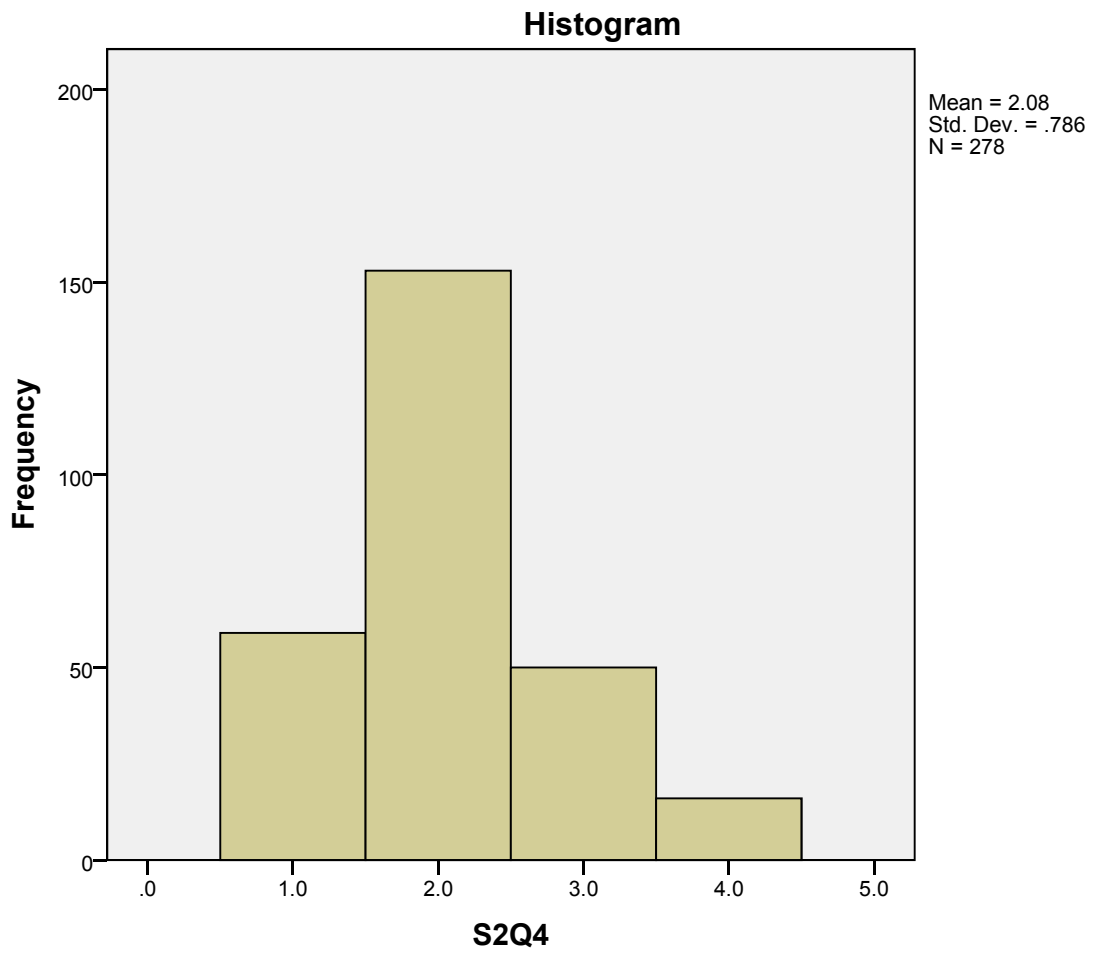
Statistics

S2Q4

N	Valid	278
	Missing	5
Mean		2.083
Median		2.000
Mode		2.0
Std. Deviation		.7859
Variance		.618
Minimum		1.0
Maximum		4.0

S2Q4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	59	20.8	21.2	21.2
	2.0	153	54.1	55.0	76.3
	3.0	50	17.7	18.0	94.2
	4.0	16	5.7	5.8	100.0
	Total	278	98.2	100.0	
Missing	System	5	1.8		
Total		283	100.0		



Some measures that could help the environment are not consistent with the principles God has commanded Christians to follow.

```

FREQUENCIES VARIABLES=S2Q5
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

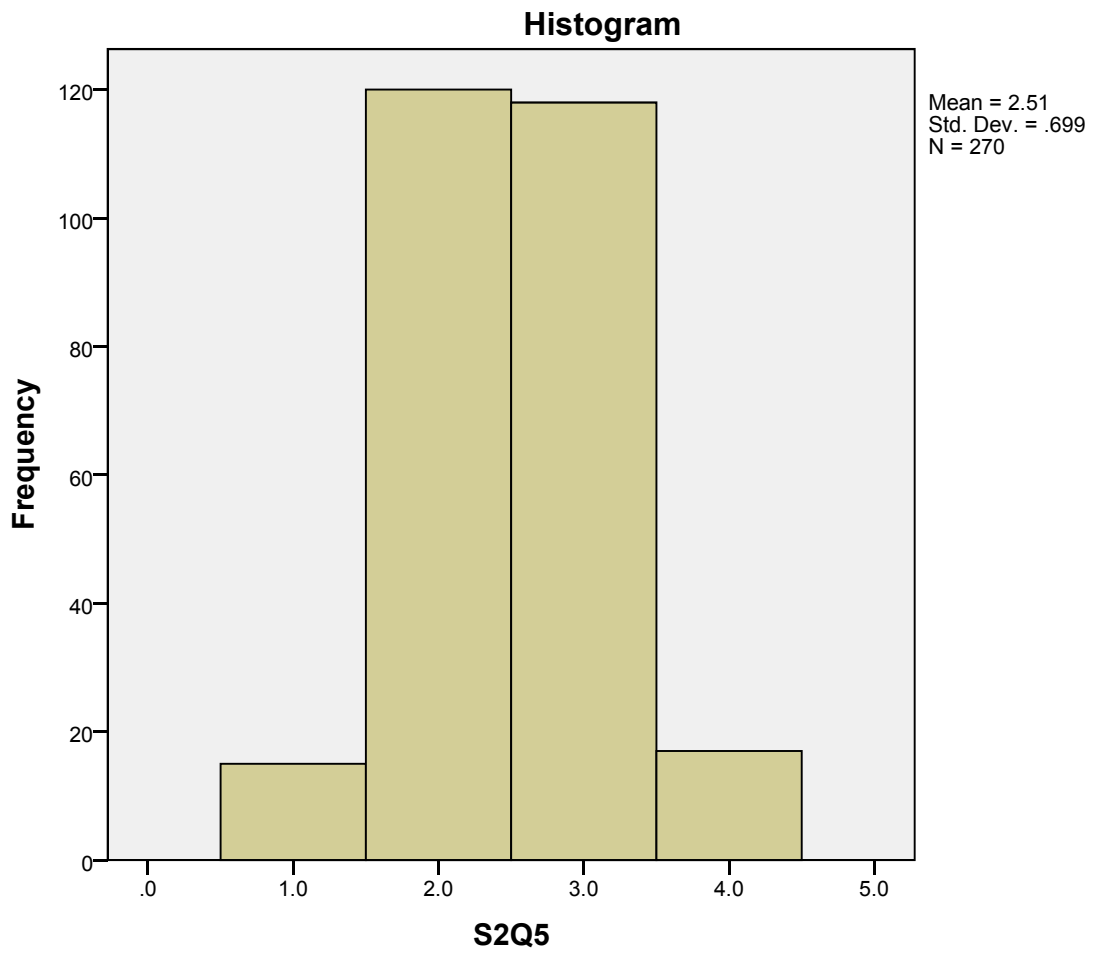
Statistics

S2Q5

N	Valid	270
	Missing	13
Mean		2.507
Median		2.500
Mode		2.0
Std. Deviation		.6991
Variance		.489
Minimum		1.0
Maximum		4.0

S2Q5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	15	5.3	5.6	5.6
	2.0	120	42.4	44.4	50.0
	3.0	118	41.7	43.7	93.7
	4.0	17	6.0	6.3	100.0
	Total	270	95.4	100.0	
Missing	System	13	4.6		
Total		283	100.0		



God placed resources on Earth for the use of man, and it is never sinful to use them for the advancement of mankind.

```

FREQUENCIES VARIABLES=S2Q6
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

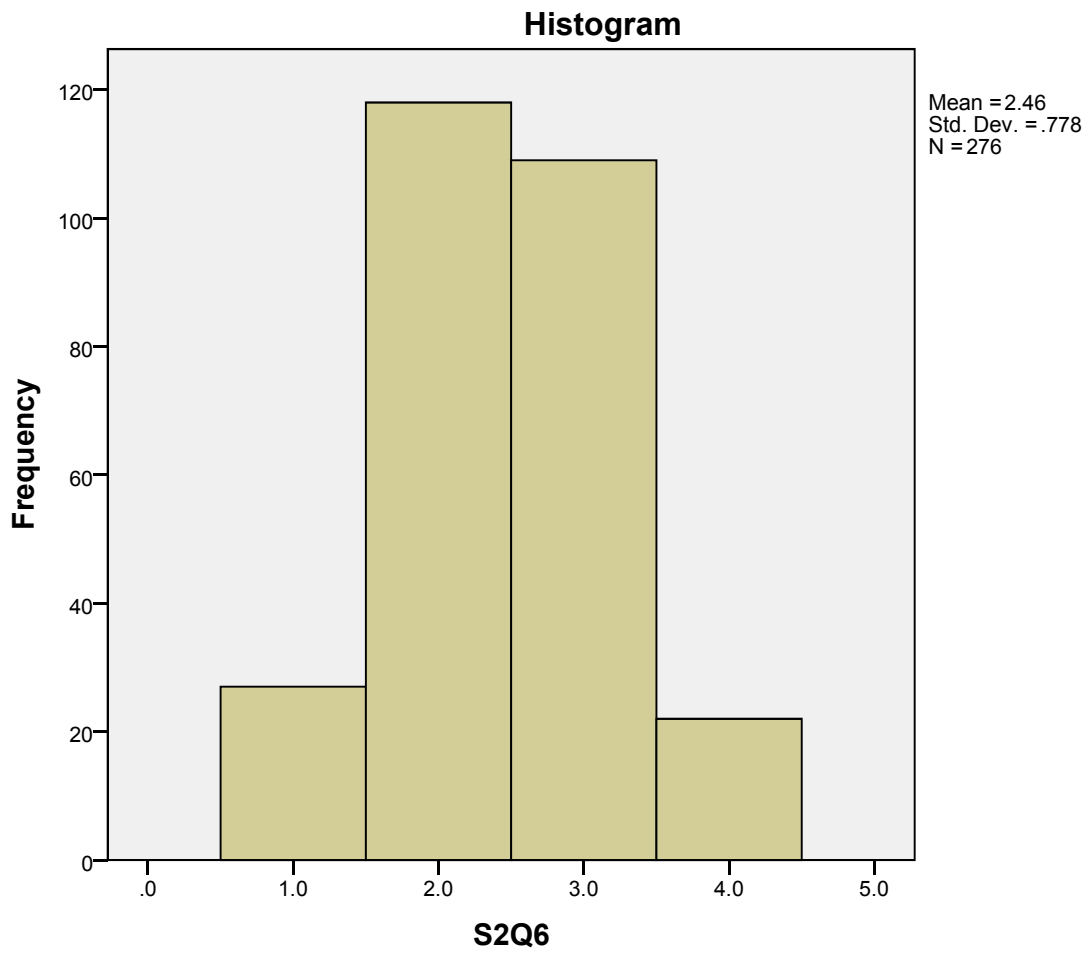
Statistics

S2Q6

N	Valid	276
	Missing	7
Mean		2.457
Median		2.000
Mode		2.0
Std. Deviation		.7781
Variance		.605
Minimum		1.0
Maximum		4.0

S2Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	27	9.5	9.8	9.8
	2.0	118	41.7	42.8	52.5
	3.0	109	38.5	39.5	92.0
	4.0	22	7.8	8.0	100.0
	Total	276	97.5	100.0	
Missing	System	7	2.5		
Total		283	100.0		



Man is made in God's image.


```

FREQUENCIES VARIABLES=S2Q7
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

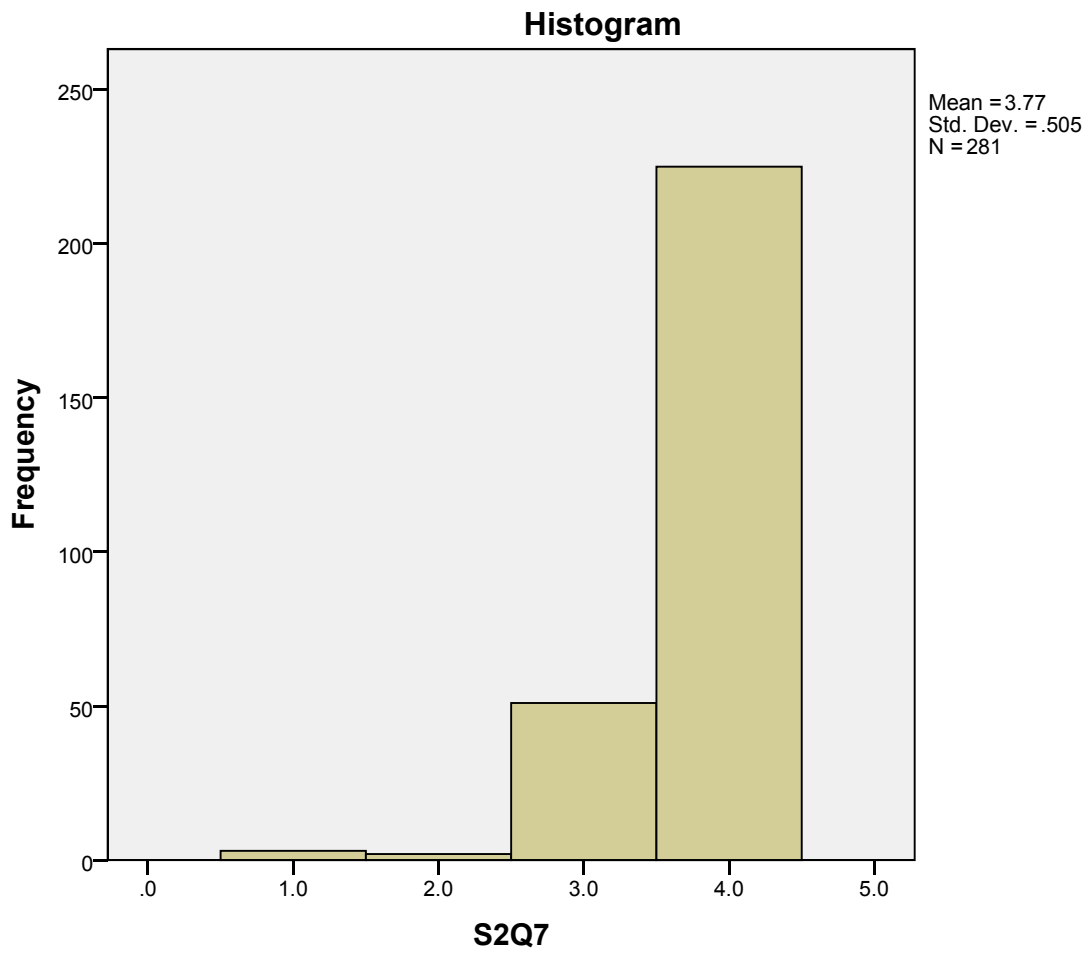
Statistics

S2Q7

N	Valid	281
	Missing	2
Mean		3.772
Median		4.000
Mode		4.0
Std. Deviation		.5051
Variance		.255
Minimum		1.0
Maximum		4.0

S2Q7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	3	1.1	1.1	1.1
	2.0	2	.7	.7	1.8
	3.0	51	18.0	18.1	19.9
	4.0	225	79.5	80.1	100.0
	Total	281	99.3	100.0	
Missing	System	2	.7		
Total		283	100.0		



Man holds a supreme position in creation.

```

FREQUENCIES VARIABLES=S2Q8
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

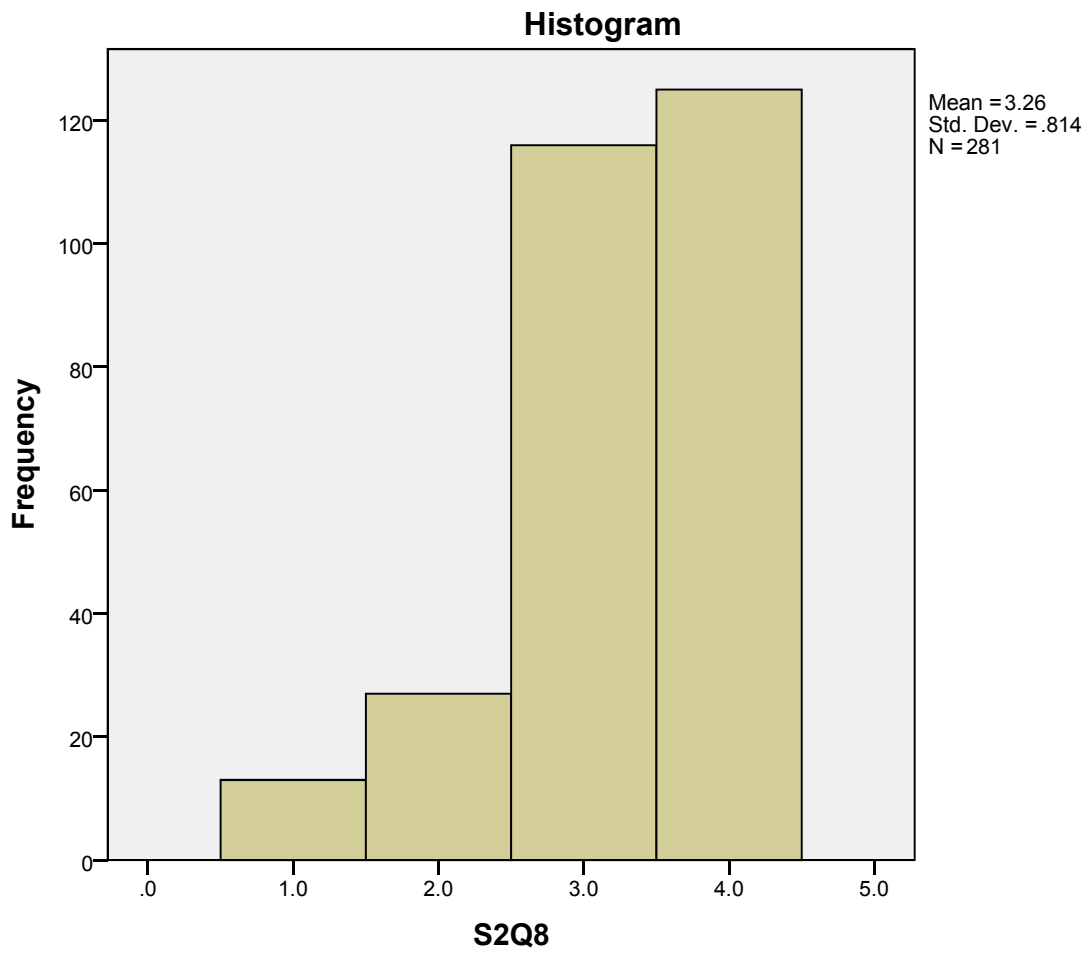
Statistics

S2Q8

N	Valid	281
	Missing	2
Mean		3.256
Median		3.000
Mode		4.0
Std. Deviation		.8141
Variance		.663
Minimum		1.0
Maximum		4.0

S2Q8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	13	4.6	4.6	4.6
	2.0	27	9.5	9.6	14.2
	3.0	116	41.0	41.3	55.5
	4.0	125	44.2	44.5	100.0
	Total	281	99.3	100.0	
Missing	System	2	.7		
Total		283	100.0		



Man has dominion over creation.

```

FREQUENCIES VARIABLES=S2Q9
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

[DataSet1] C:\Users\Jim Burt\Desktop\Raw Data\Database 1.sav

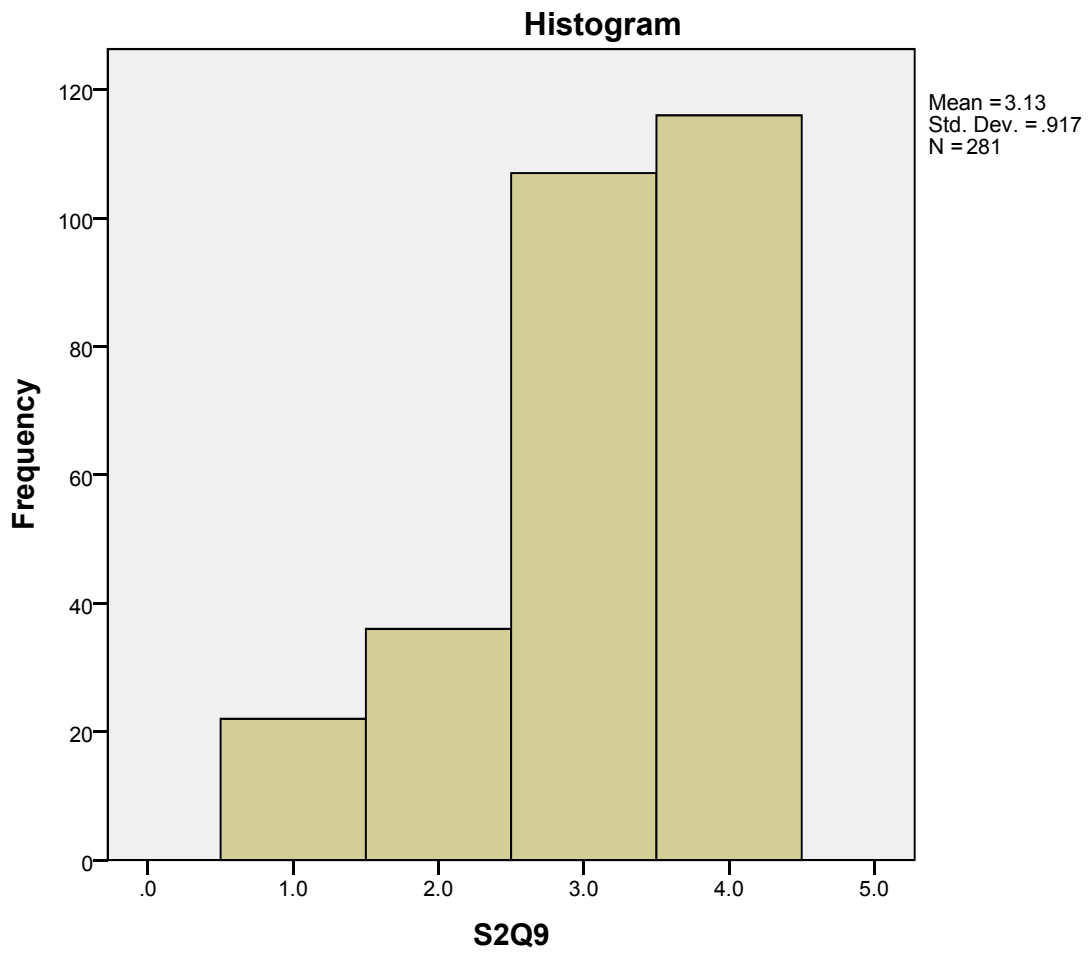
Statistics

S2Q9

N	Valid	281
	Missing	2
Mean		3.128
Median		3.000
Mode		4.0
Std. Deviation		.9169
Variance		.841
Minimum		1.0
Maximum		4.0

S2Q9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	22	7.8	7.8	7.8
	2.0	36	12.7	12.8	20.6
	3.0	107	37.8	38.1	58.7
	4.0	116	41.0	41.3	100.0
	Total	281	99.3	100.0	
Missing	System	2	.7		
Total		283	100.0		



Man is called by God to be a good steward of creation.

```

FREQUENCIES VARIABLES=S2Q10
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

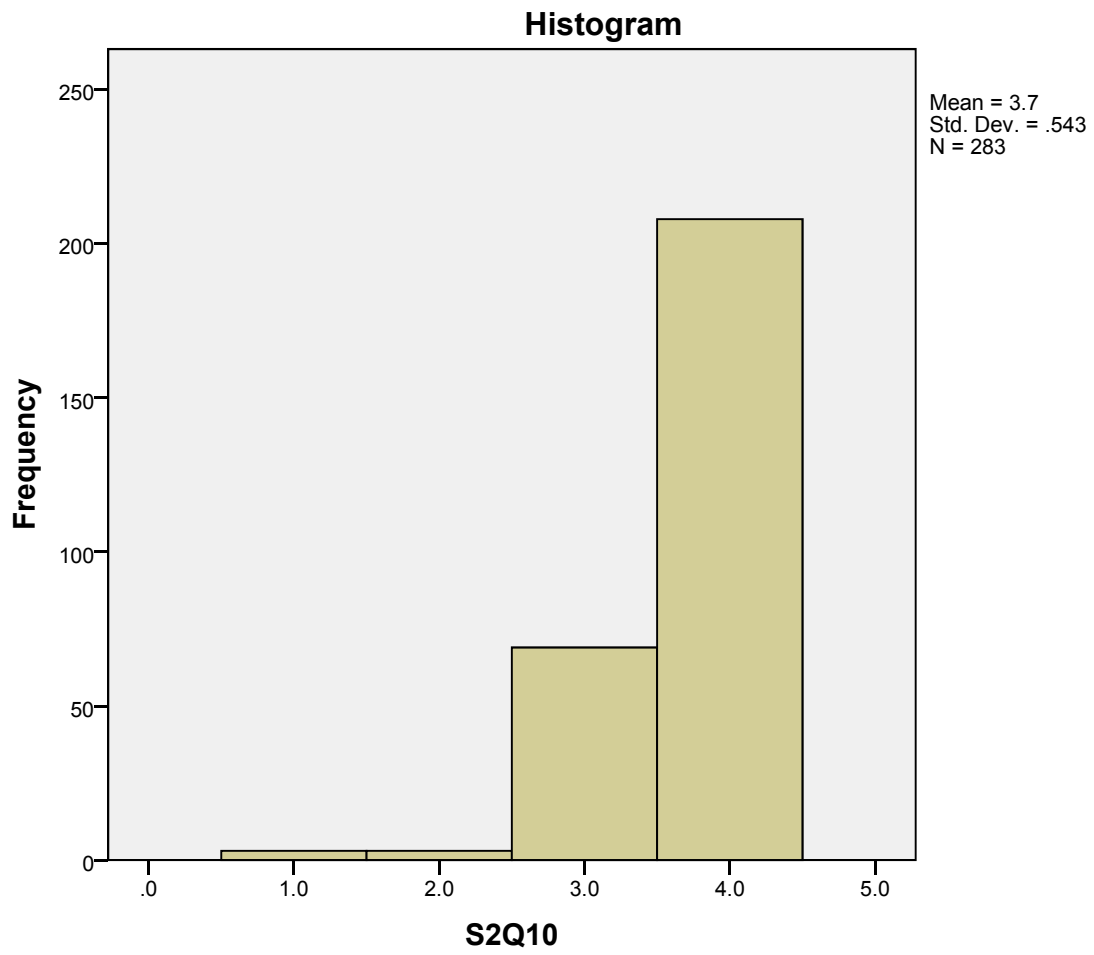
Statistics

S2Q10

N	Valid	283
	Missing	0
Mean		3.703
Median		4.000
Mode		4.0
Std. Deviation		.5427
Variance		.295
Minimum		1.0
Maximum		4.0

S2Q10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	3	1.1	1.1	1.1
	2.0	3	1.1	1.1	2.1
	3.0	69	24.4	24.4	26.5
	4.0	208	73.5	73.5	100.0
Total		283	100.0	100.0	



It is not important that Christians play a proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., because God has promised to return and form an “New Earth.”

```

FREQUENCIES VARIABLES=S2Q11
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

Statistics

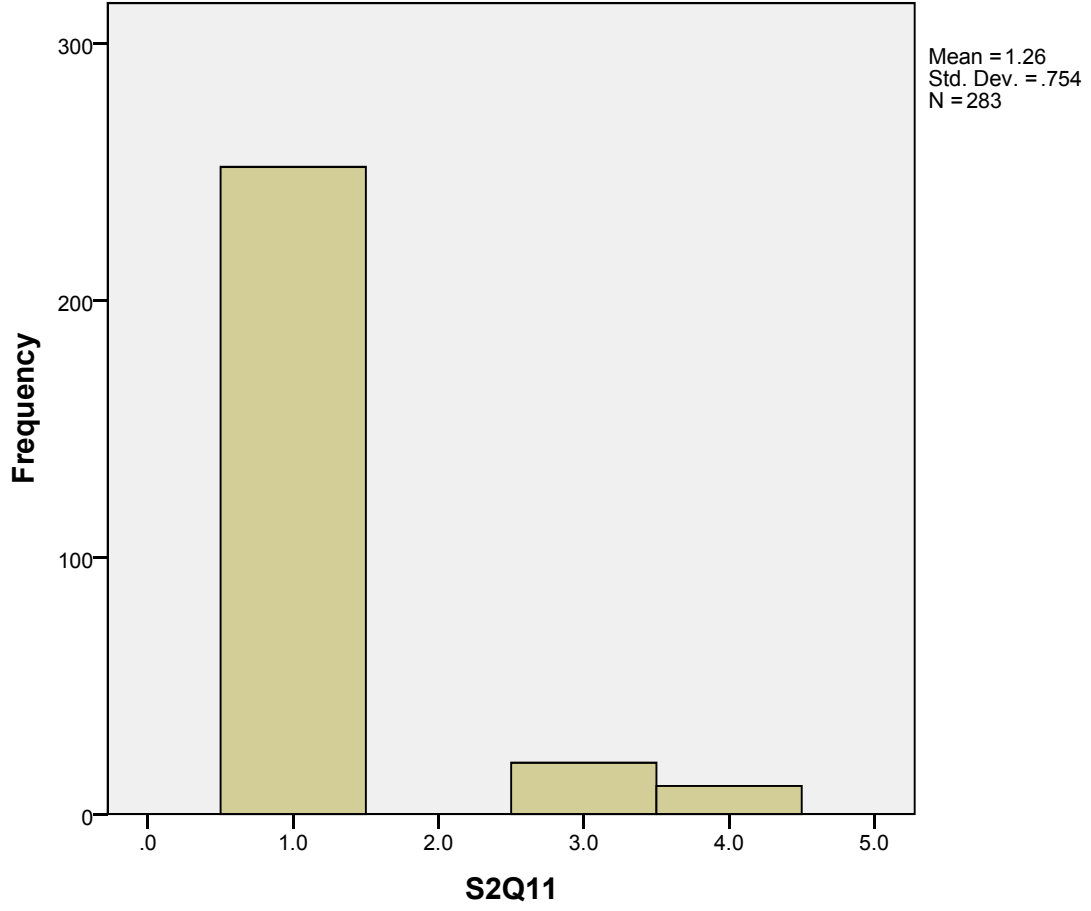
S2Q11

N	Valid	283
	Missing	0
Mean		1.258
Median		1.000
Mode		1.0
Std. Deviation		.7536
Variance		.568
Minimum		1.0
Maximum		4.0

S2Q11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	252	89.0	89.0	89.0
	3.0	20	7.1	7.1	96.1
	4.0	11	3.9	3.9	100.0
	Total	283	100.0	100.0	

Histogram



Real solutions to environmental problems do not exist this side of Christ's return.

```

FREQUENCIES VARIABLES=S2Q12
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

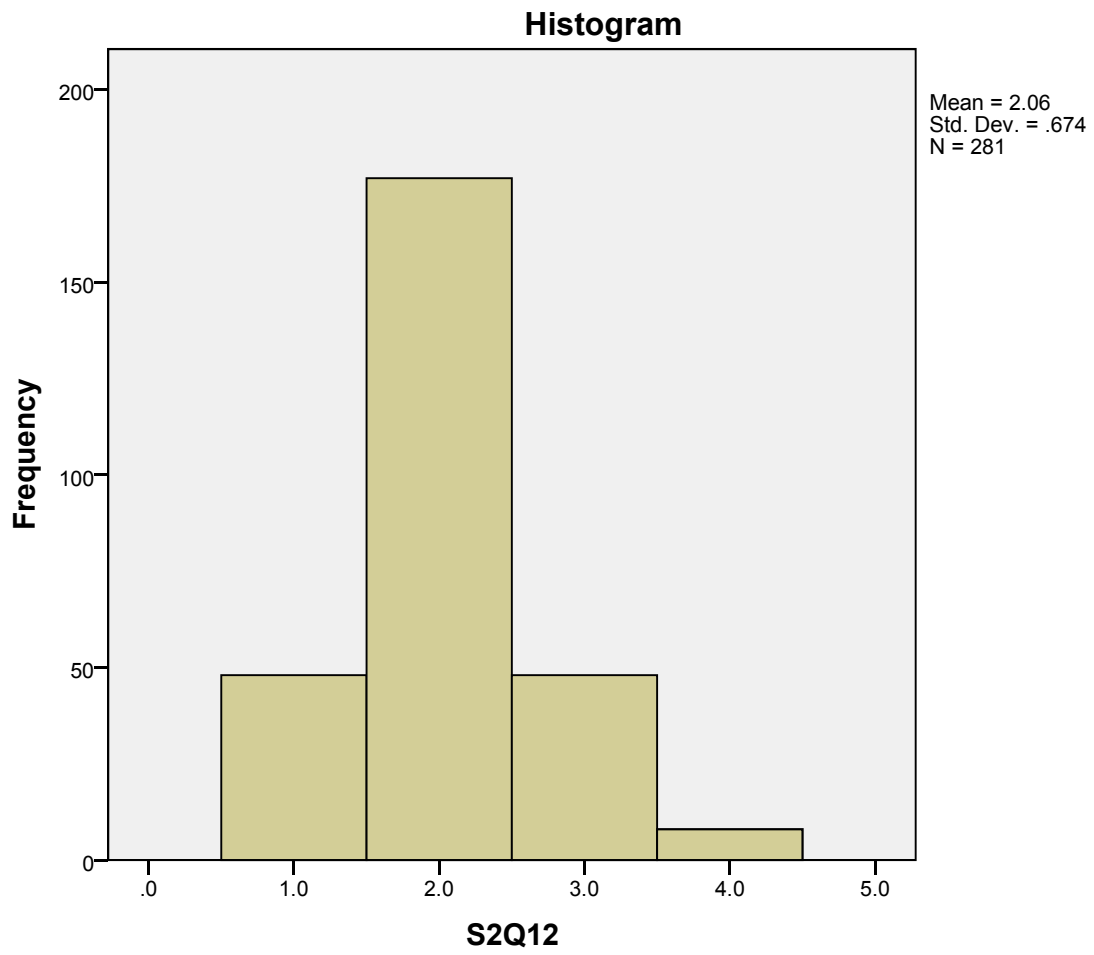
Statistics

S2Q12

N	Valid	281
	Missing	2
Mean		2.057
Median		2.000
Mode		2.0
Std. Deviation		.6737
Variance		.454
Minimum		1.0
Maximum		4.0

S2Q12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	48	17.0	17.1	17.1
	2.0	177	62.5	63.0	80.1
	3.0	48	17.0	17.1	97.2
	4.0	8	2.8	2.8	100.0
	Total	281	99.3	100.0	
Missing	System	2	.7		
Total		283	100.0		



Man has little to no capacity to positively influence the trajectory of the environment this side of Christ's return.

```

FREQUENCIES VARIABLES=S2Q13
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

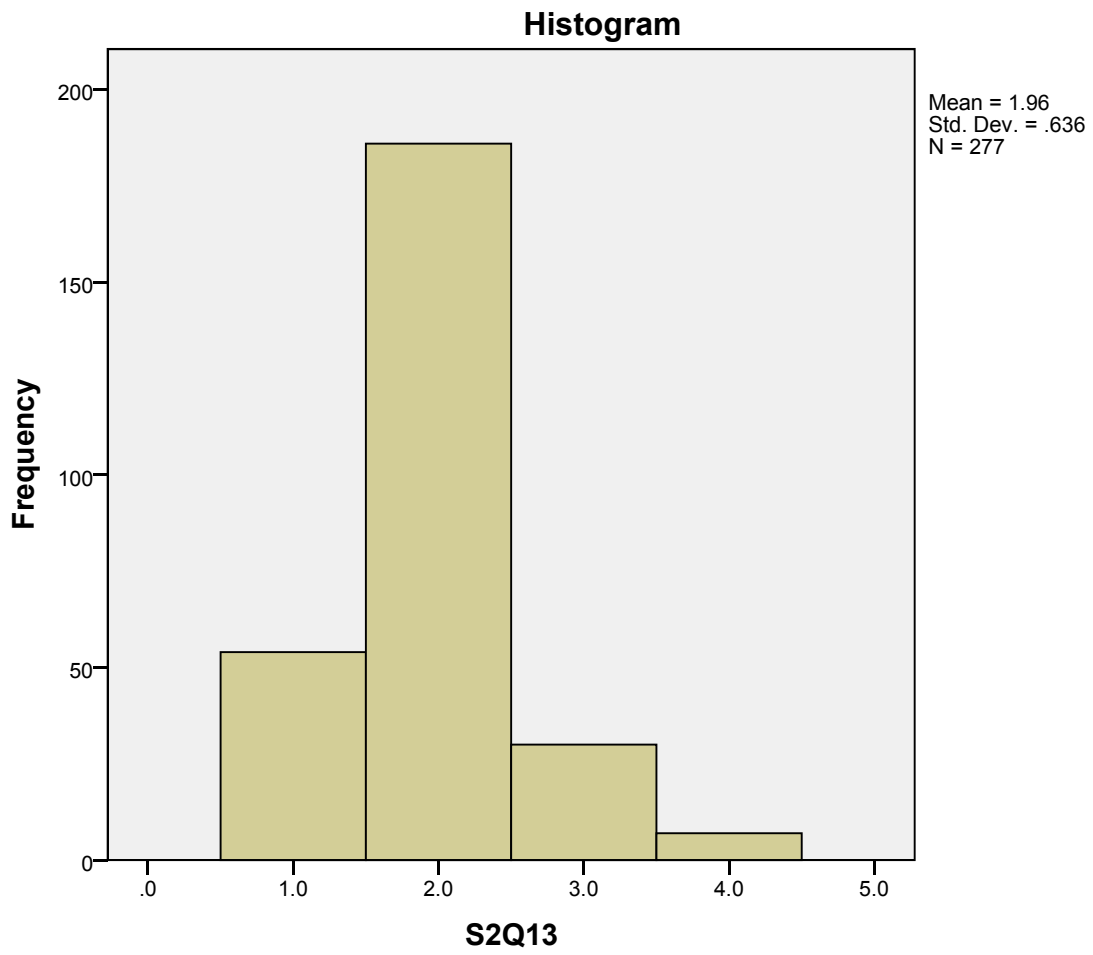
Statistics

S2Q13

N	Valid	277
	Missing	6
Mean		1.964
Median		2.000
Mode		2.0
Std. Deviation		.6360
Variance		.404
Minimum		1.0
Maximum		4.0

S2Q13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	54	19.1	19.5	19.5
	2.0	186	65.7	67.1	86.6
	3.0	30	10.6	10.8	97.5
	4.0	7	2.5	2.5	100.0
	Total	277	97.9	100.0	
Missing	System	6	2.1		
Total		283	100.0		



Man has little to no capacity to negatively influence the trajectory of the environment this side of Christ's return.

```

FREQUENCIES VARIABLES=Se2Q14
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

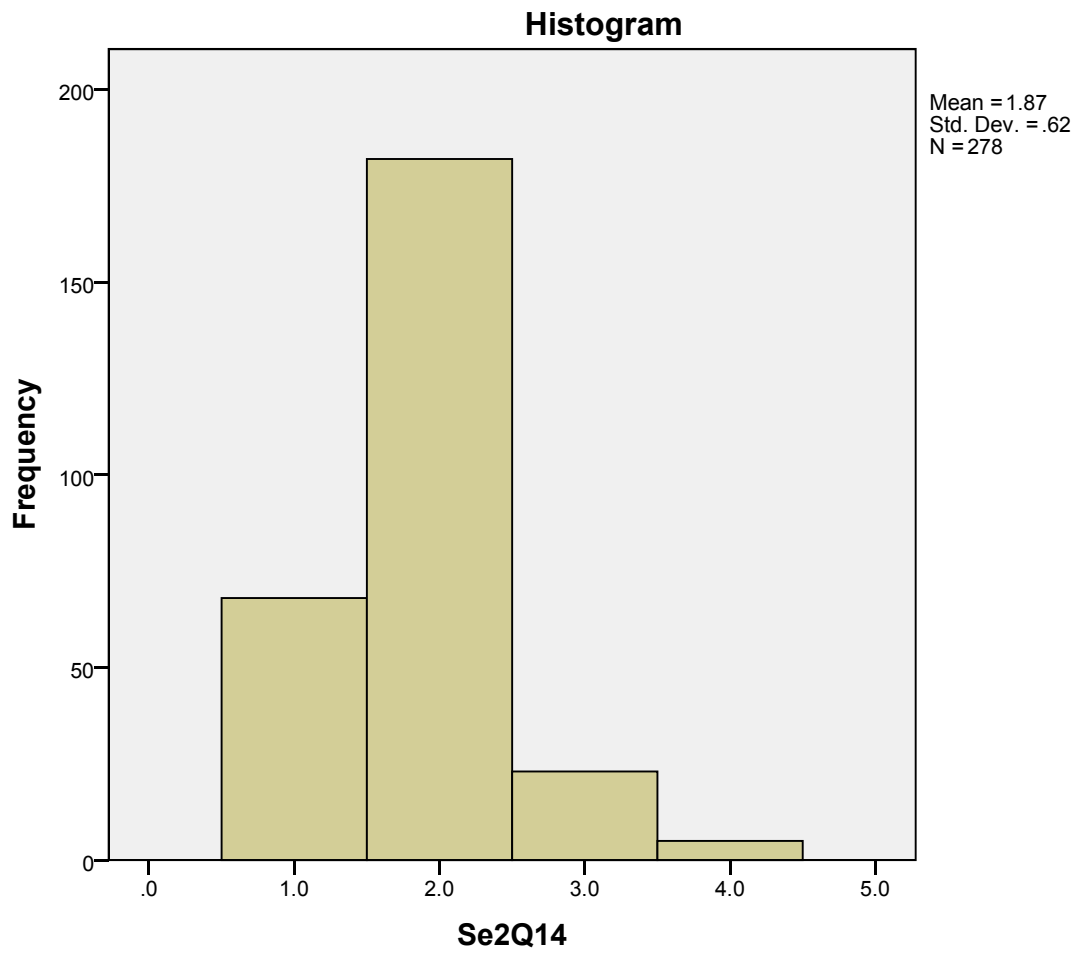
Statistics

Se2Q14

N	Valid	278
	Missing	5
Mean		1.874
Median		2.000
Mode		2.0
Std. Deviation		.6203
Variance		.385
Minimum		1.0
Maximum		4.0

Se2Q14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	68	24.0	24.5	24.5
	2.0	182	64.3	65.5	89.9
	3.0	23	8.1	8.3	98.2
	4.0	5	1.8	1.8	100.0
	Total	278	98.2	100.0	
Missing	System	5	1.8		
Total		283	100.0		



Environmental issues are exploited for politics and hidden agendas.


```

FREQUENCIES VARIABLES=S2Q15
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

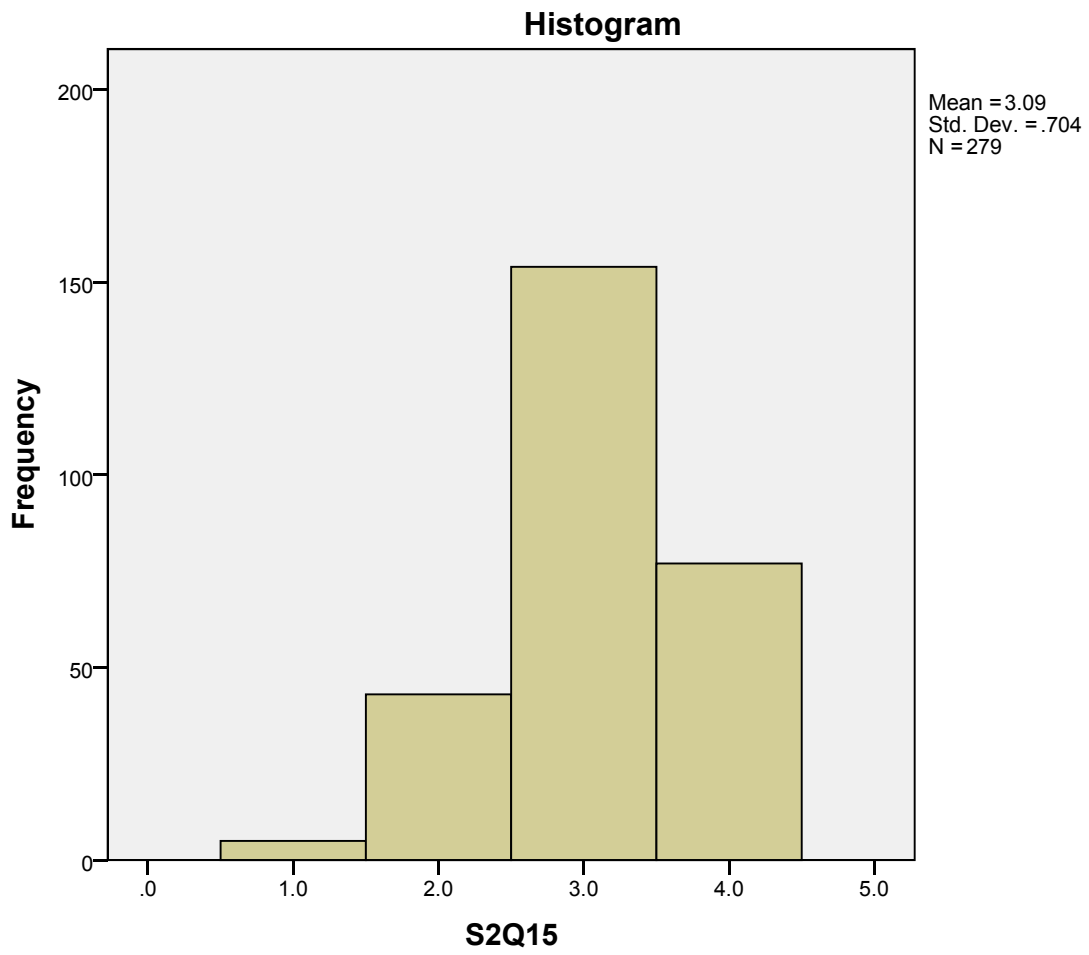
Statistics

S2Q15

N	Valid	279
	Missing	4
Mean		3.086
Median		3.000
Mode		3.0
Std. Deviation		.7044
Variance		.496
Minimum		1.0
Maximum		4.0

S2Q15

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	5	1.8	1.8	1.8
	2.0	43	15.2	15.4	17.2
	3.0	154	54.4	55.2	72.4
	4.0	77	27.2	27.6	100.0
	Total	279	98.6	100.0	
Missing	System	4	1.4		
Total		283	100.0		



God called man to protect the environment from over consumption, excess waste, climate change, pollution, etc.

```

FREQUENCIES VARIABLES=S2Q16
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

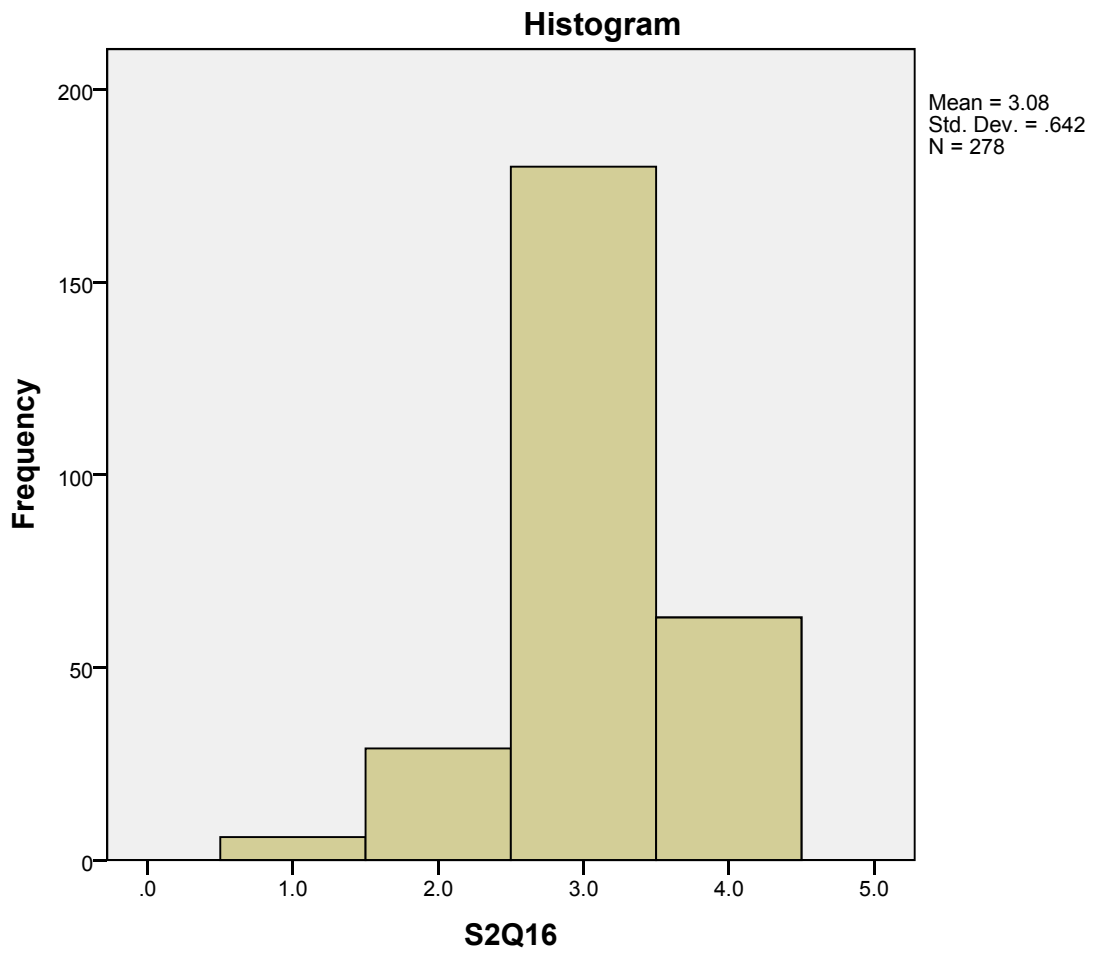
Statistics

S2Q16

N	Valid	278
	Missing	5
Mean		3.079
Median		3.000
Mode		3.0
Std. Deviation		.6423
Variance		.412
Minimum		1.0
Maximum		4.0

S2Q16

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	6	2.1	2.2	2.2
	2.0	29	10.2	10.4	12.6
	3.0	180	63.6	64.7	77.3
	4.0	63	22.3	22.7	100.0
Total		278	98.2	100.0	
Missing	System	5	1.8		
Total		283	100.0		



God called man to be a good steward of the earth.

```

FREQUENCIES VARIABLES=S2Q17
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

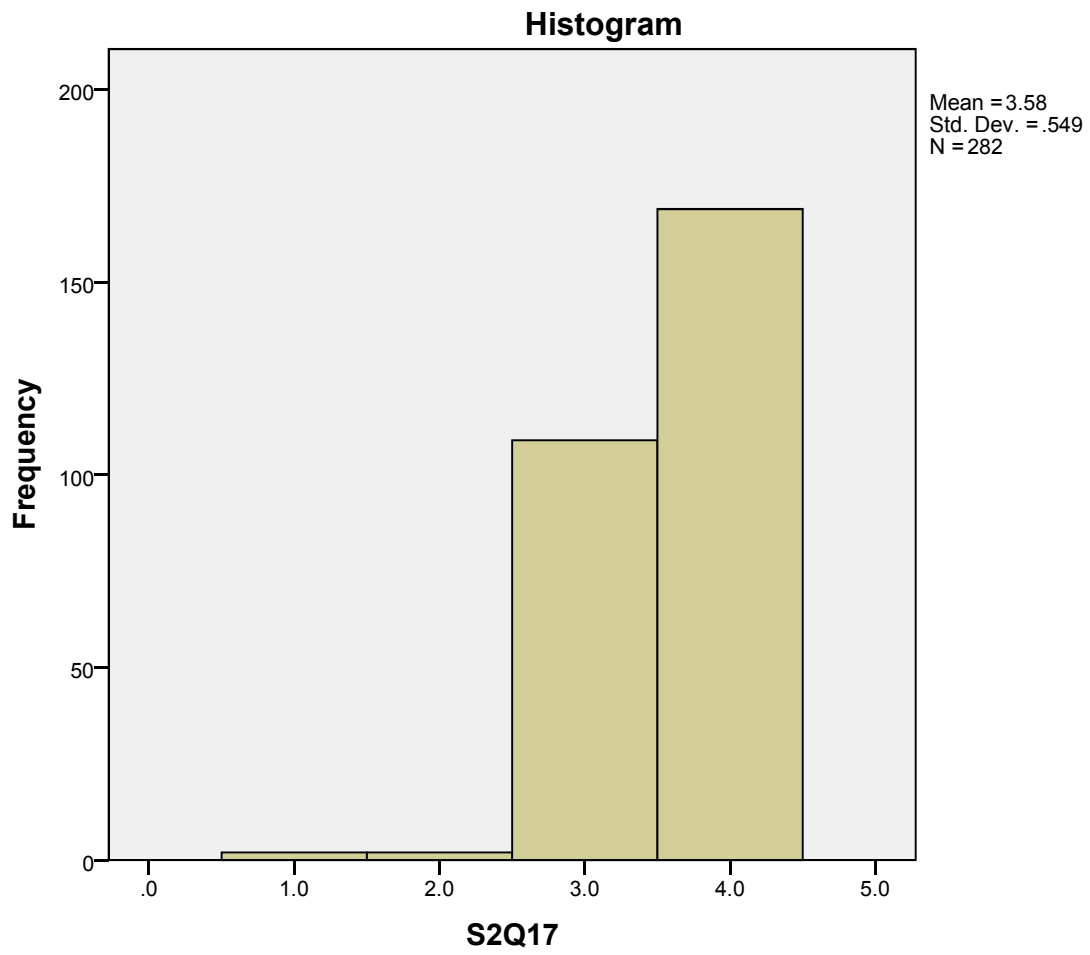
Statistics

S2Q17

N	Valid	282
	Missing	1
Mean		3.578
Median		4.000
Mode		4.0
Std. Deviation		.5493
Variance		.302
Minimum		1.0
Maximum		4.0

S2Q17

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	2	.7	.7	.7
	2.0	2	.7	.7	1.4
	3.0	109	38.5	38.7	40.1
	4.0	169	59.7	59.9	100.0
	Total	282	99.6	100.0	
Missing	System	1	.4		
Total		283	100.0		



A relationship exists between caring for the environment and evangelizing the lost.

```

FREQUENCIES VARIABLES=S2Q18
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

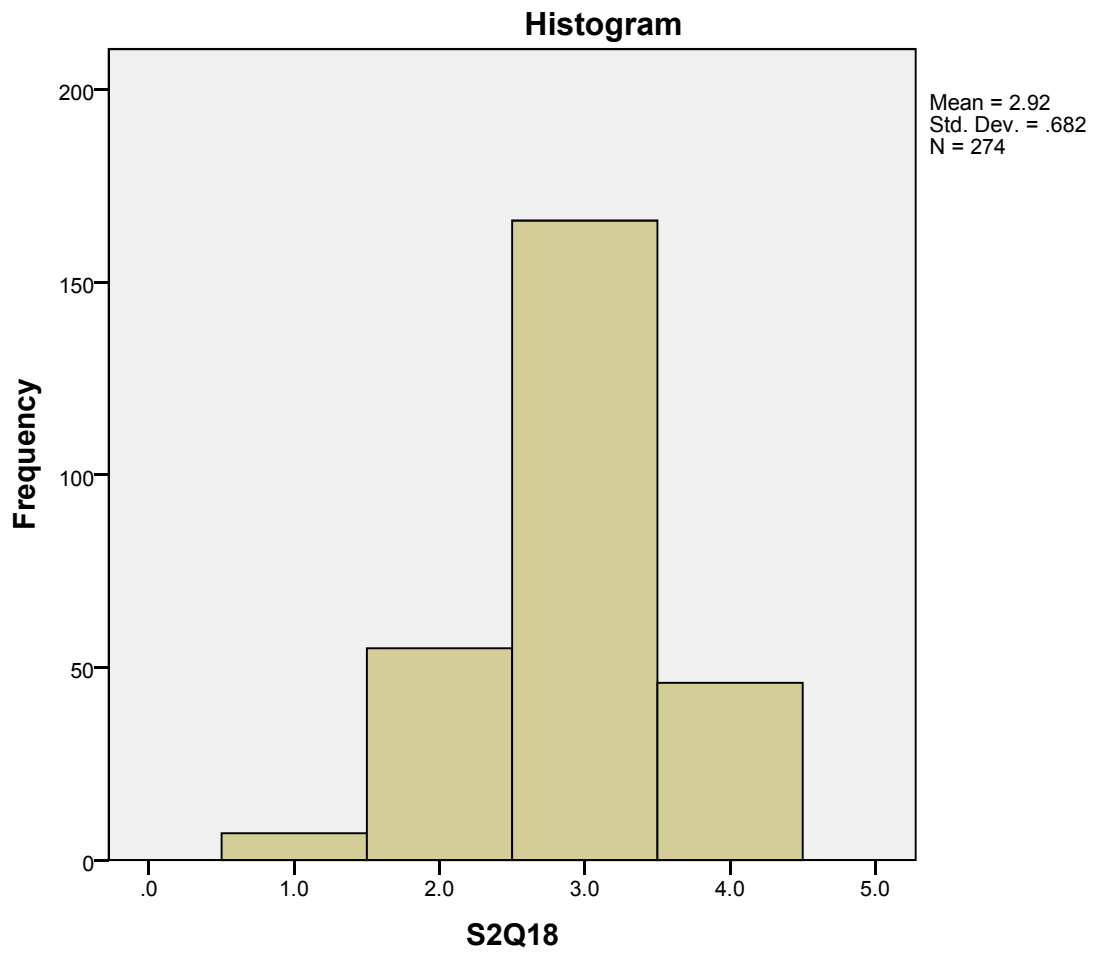
Statistics

S2Q18

N	Valid	274
	Missing	9
Mean		2.916
Median		3.000
Mode		3.0
Std. Deviation		.6822
Variance		.465
Minimum		1.0
Maximum		4.0

S2Q18

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	7	2.5	2.6	2.6
	2.0	55	19.4	20.1	22.6
	3.0	166	58.7	60.6	83.2
	4.0	46	16.3	16.8	100.0
	Total	274	96.8	100.0	
Missing	System	9	3.2		
Total		283	100.0		



I understand scientific claims regarding the environment.

```

FREQUENCIES VARIABLES=S3Q1
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

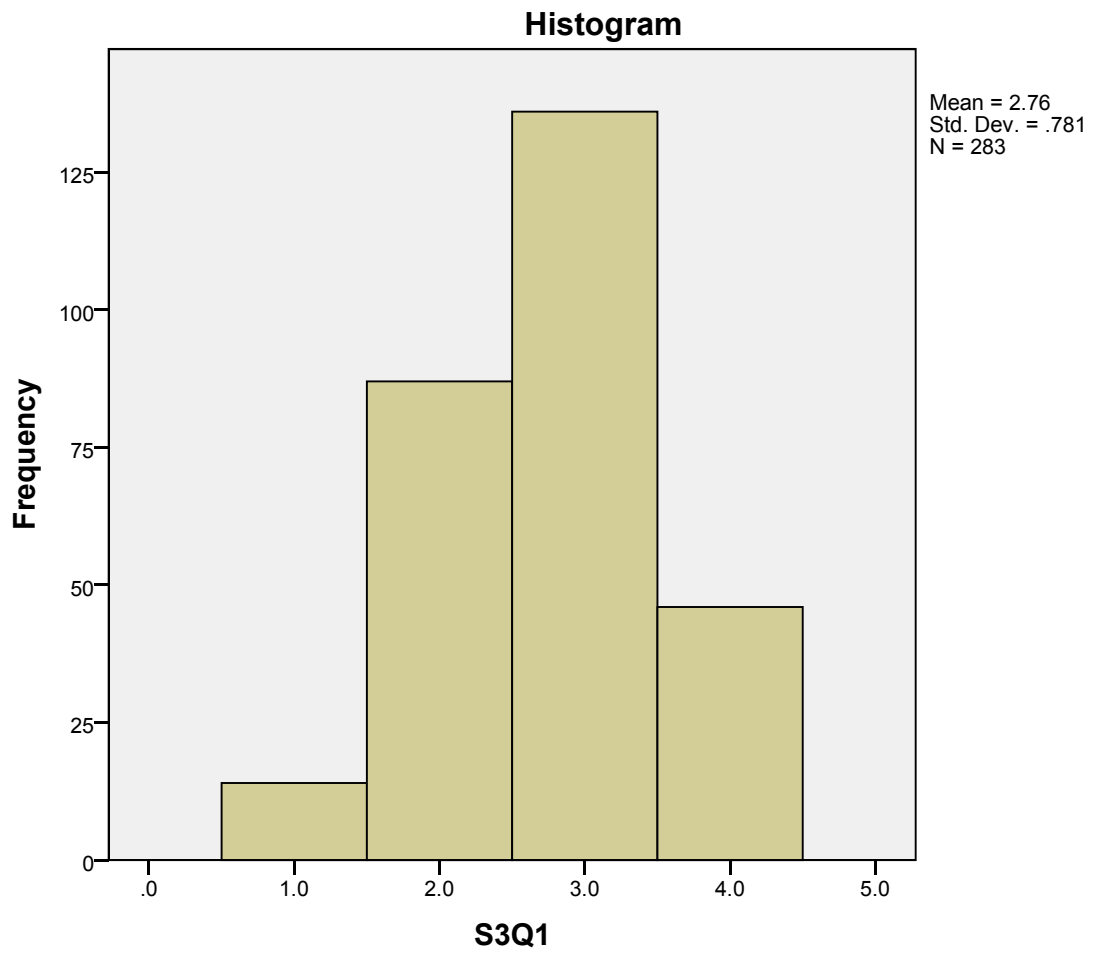
Statistics

S3Q1

N	Valid	283
	Missing	0
Mean		2.756
Median		3.000
Mode		3.0
Std. Deviation		.7814
Variance		.611
Minimum		1.0
Maximum		4.0

S3Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	14	4.9	4.9	4.9
	2.0	87	30.7	30.7	35.7
	3.0	136	48.1	48.1	83.7
	4.0	46	16.3	16.3	100.0
	Total	283	100.0	100.0	



I trust scientific claims in general.

```

FREQUENCIES VARIABLES=S3Q2
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

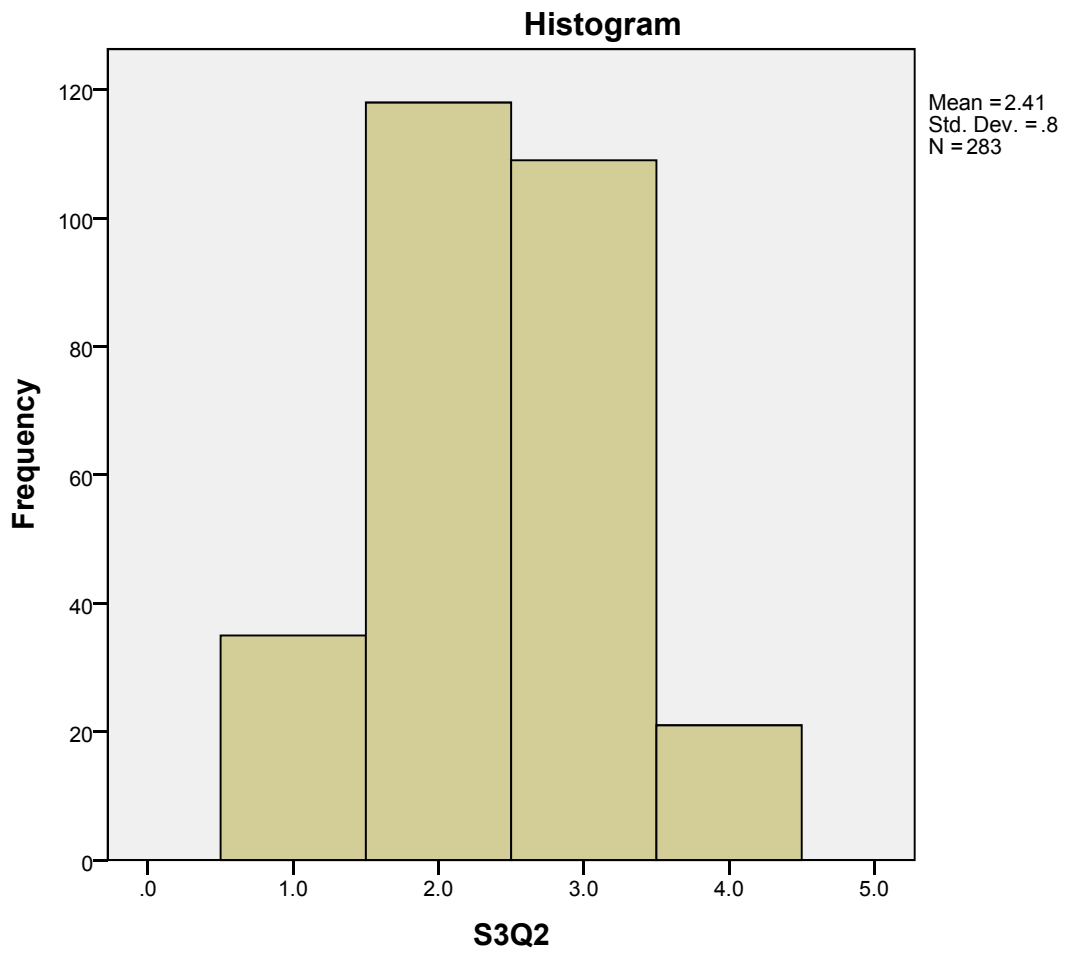
Statistics

S3Q2

N	Valid	283
	Missing	0
Mean		2.410
Median		2.000
Mode		2.0
Std. Deviation		.7999
Variance		.640
Minimum		1.0
Maximum		4.0

S3Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	35	12.4	12.4	12.4
	2.0	118	41.7	41.7	54.1
	3.0	109	38.5	38.5	92.6
	4.0	21	7.4	7.4	100.0
	Total	283	100.0	100.0	



I play a limited proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. recycling, buying energy saving appliances, etc.).

```

FREQUENCIES VARIABLES=S3Q3
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

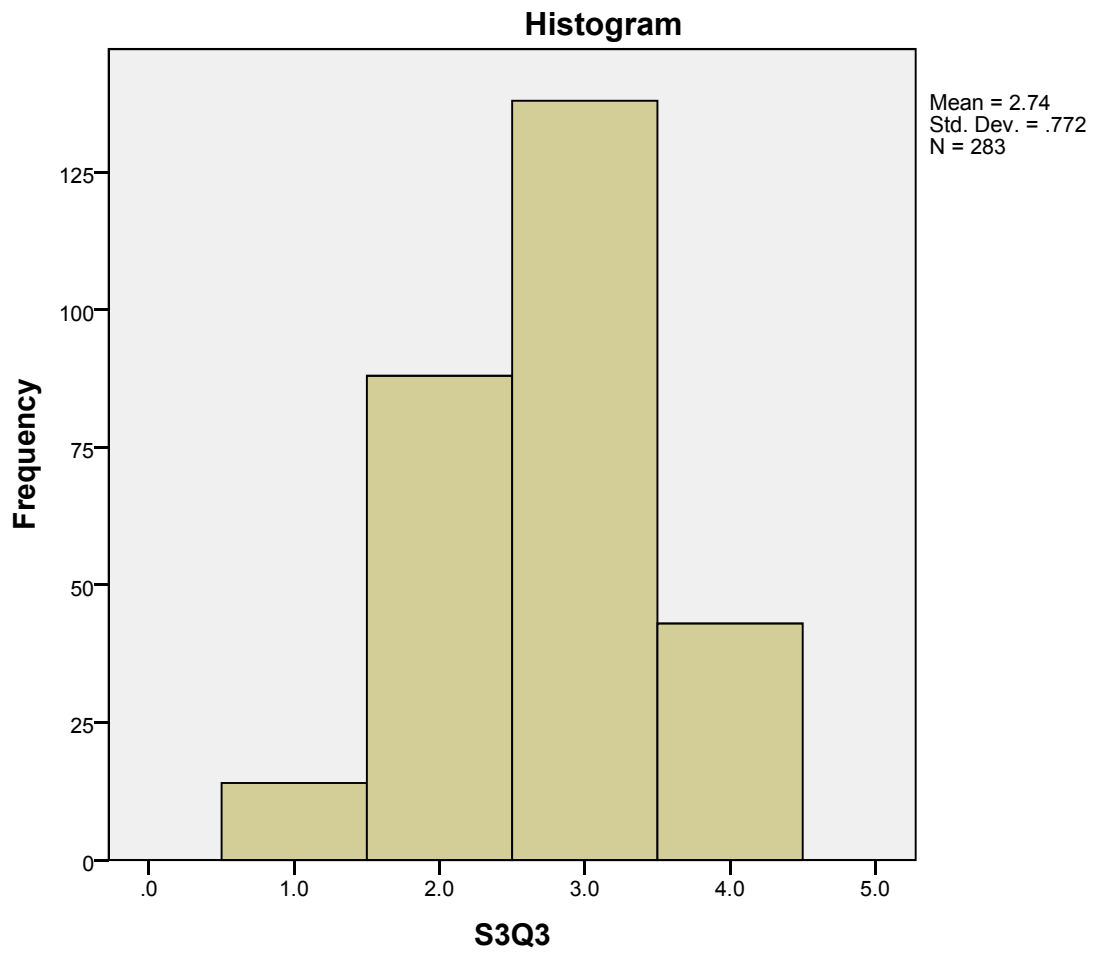
Statistics

S3Q3

N	Valid	283
	Missing	0
Mean		2.742
Median		3.000
Mode		3.0
Std. Deviation		.7722
Variance		.596
Minimum		1.0
Maximum		4.0

S3Q3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	14	4.9	4.9	4.9
	2.0	88	31.1	31.1	36.0
	3.0	138	48.8	48.8	84.8
	4.0	43	15.2	15.2	100.0
	Total	283	100.0	100.0	



I play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., (e.g. composting, limiting fossil fuel use, avoiding industrial agriculture, etc.).

```

FREQUENCIES VARIABLES=S3Q4
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

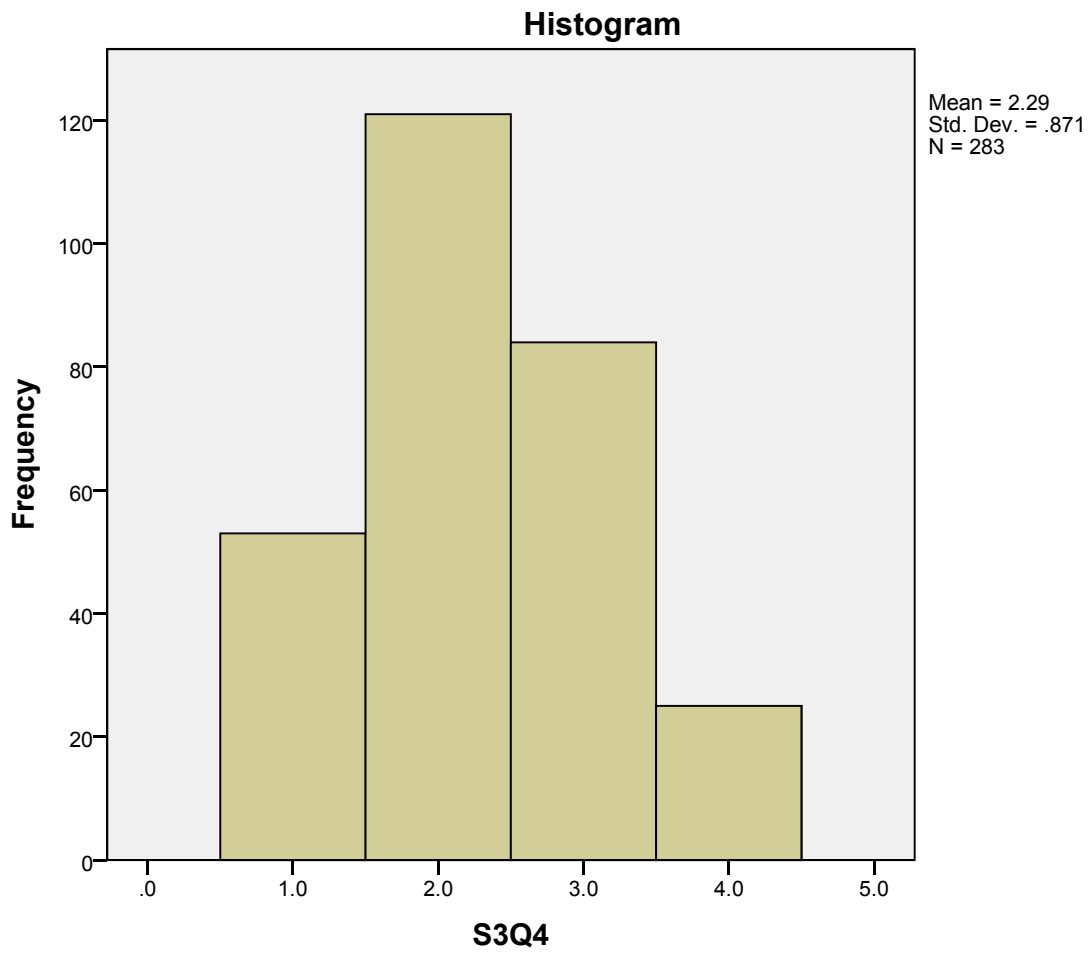
Statistics

S3Q4

N	Valid	283
	Missing	0
Mean		2.286
Median		2.000
Mode		2.0
Std. Deviation		.8708
Variance		.758
Minimum		1.0
Maximum		4.0

S3Q4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	53	18.7	18.7	18.7
	2.0	121	42.8	42.8	61.5
	3.0	84	29.7	29.7	91.2
	4.0	25	8.8	8.8	100.0
	Total	283	100.0	100.0	



I believe that man is supreme over nature because man was created in God's image.


```

FREQUENCIES VARIABLES=S3Q5
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

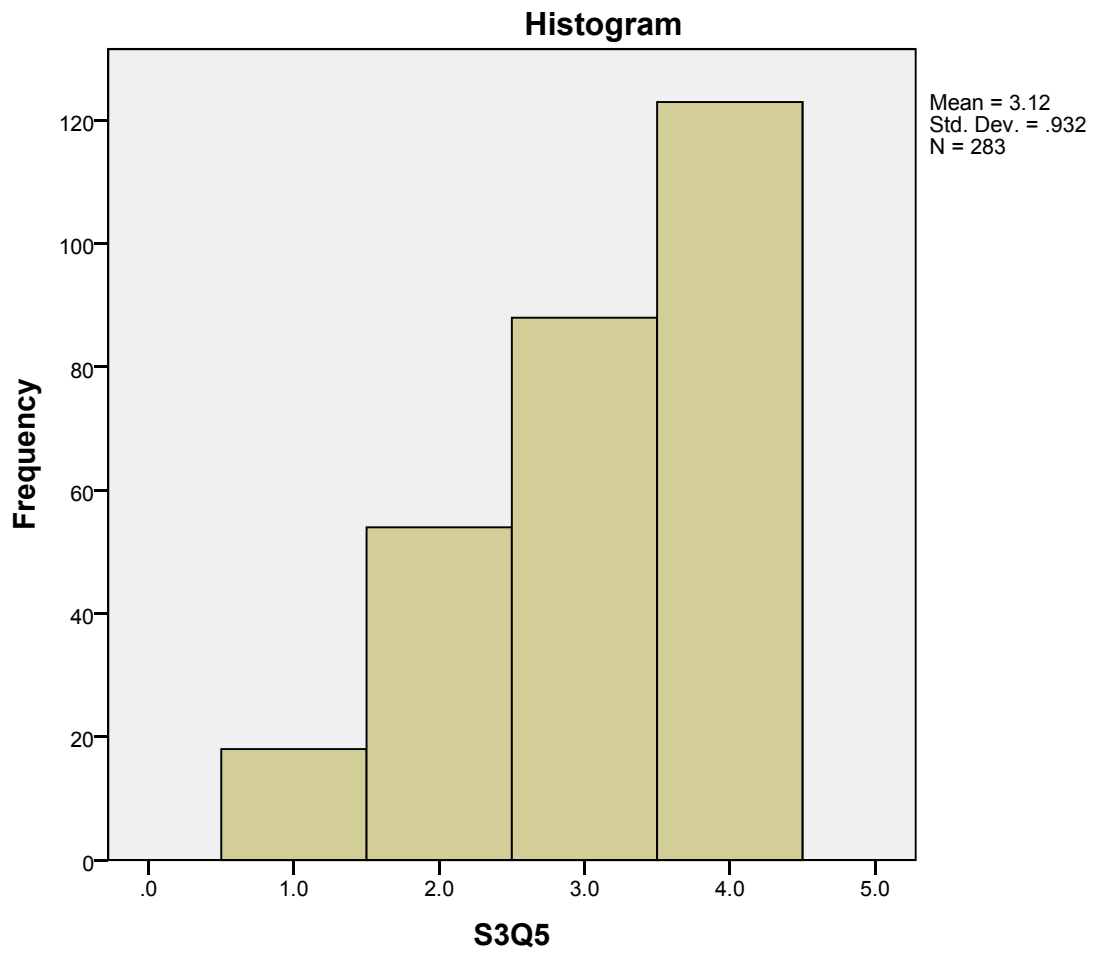
Statistics

S3Q5

N	Valid	283
	Missing	0
Mean		3.117
Median		3.000
Mode		4.0
Std. Deviation		.9324
Variance		.869
Minimum		1.0
Maximum		4.0

S3Q5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	18	6.4	6.4	6.4
	2.0	54	19.1	19.1	25.4
	3.0	88	31.1	31.1	56.5
	4.0	123	43.5	43.5	100.0
	Total	283	100.0	100.0	



I have dominion over nature and the natural resources that are found in nature.

```

FREQUENCIES VARIABLES=S3Q6
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

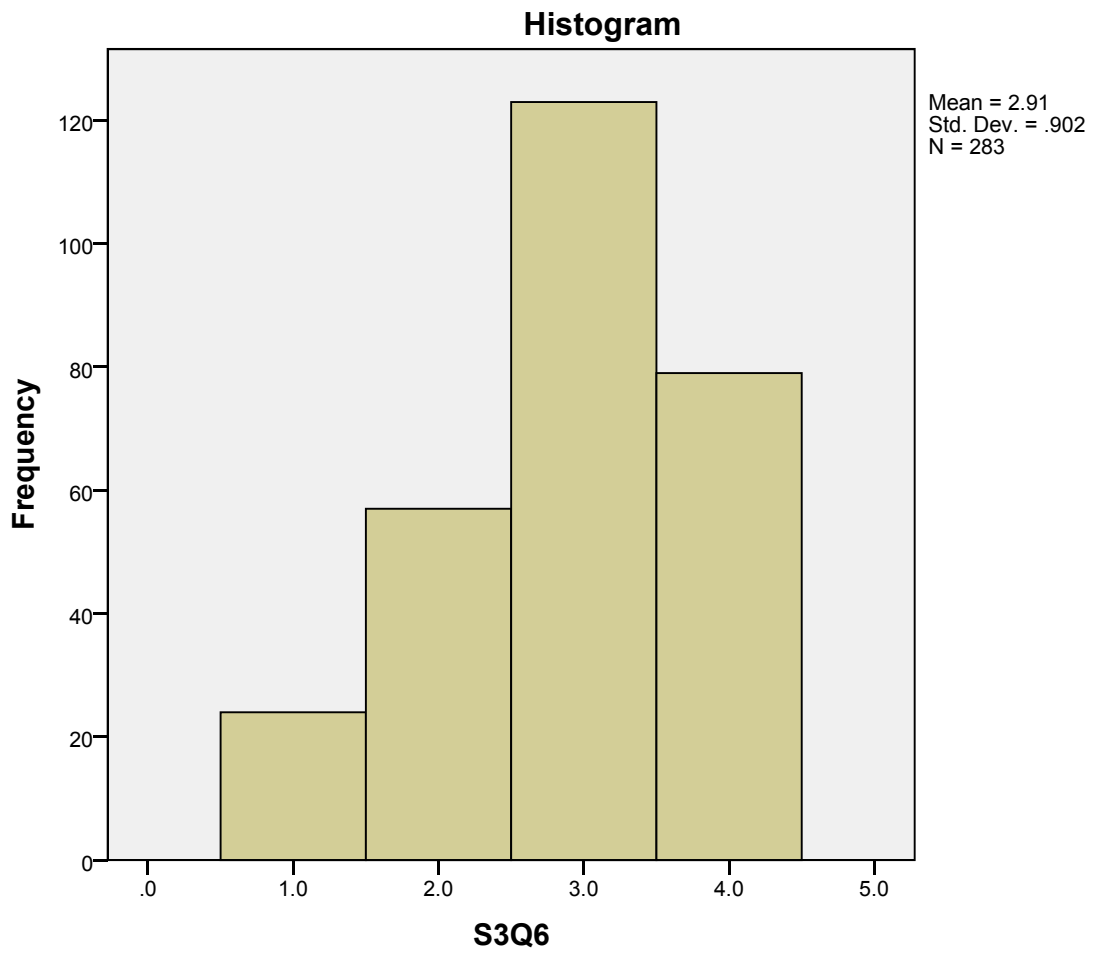
Statistics

S3Q6

N	Valid	283
	Missing	0
Mean		2.908
Median		3.000
Mode		3.0
Std. Deviation		.9023
Variance		.814
Minimum		1.0
Maximum		4.0

S3Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	24	8.5	8.5	8.5
	2.0	57	20.1	20.1	28.6
	3.0	123	43.5	43.5	72.1
	4.0	79	27.9	27.9	100.0
	Total	283	100.0	100.0	



I believe I am a good steward of nature and the natural resources that are found in nature.

```

FREQUENCIES VARIABLES=S3Q7
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

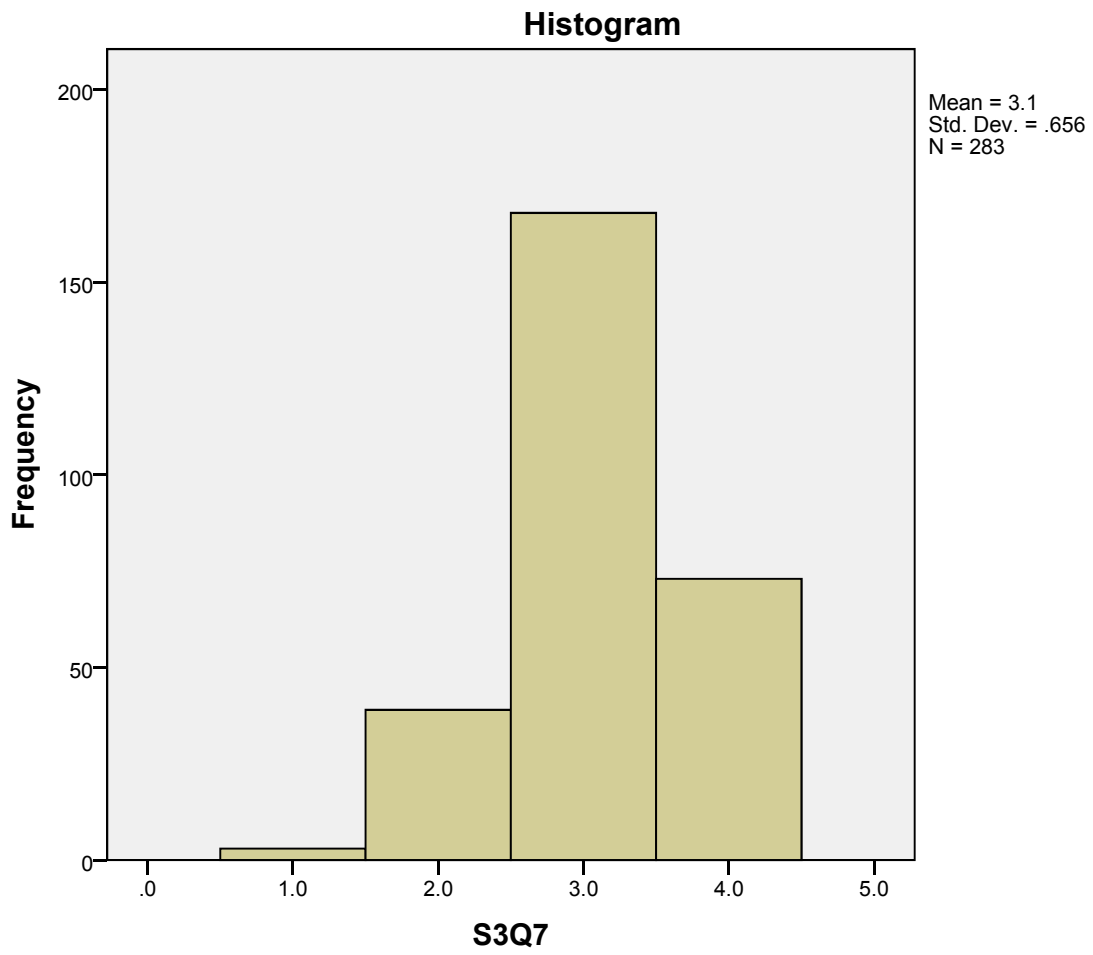
Statistics

S3Q7

N	Valid	283
	Missing	0
Mean		3.099
Median		3.000
Mode		3.0
Std. Deviation		.6557
Variance		.430
Minimum		1.0
Maximum		4.0

S3Q7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	3	1.1	1.1	1.1
	2.0	39	13.8	13.8	14.8
	3.0	168	59.4	59.4	74.2
	4.0	73	25.8	25.8	100.0
	Total	283	100.0	100.0	



I believe that the earth will be destroyed and man should not interfere with earth's trajectory towards ultimate destruction.

```

FREQUENCIES VARIABLES=S3Q8
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

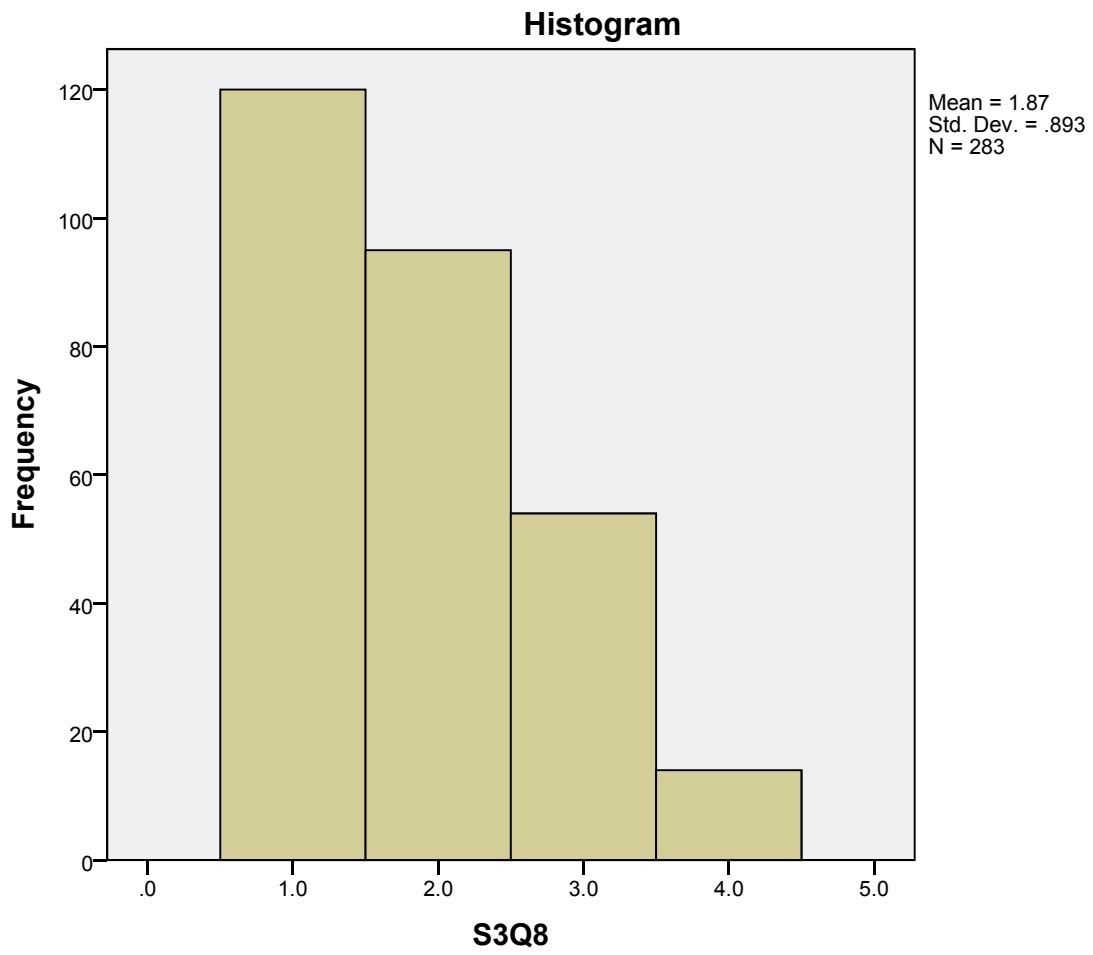
Statistics

S3Q8

N	Valid	283
	Missing	0
Mean		1.866
Median		2.000
Mode		1.0
Std. Deviation		.8930
Variance		.798
Minimum		1.0
Maximum		4.0

S3Q8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	120	42.4	42.4	42.4
	2.0	95	33.6	33.6	76.0
	3.0	54	19.1	19.1	95.1
	4.0	14	4.9	4.9	100.0
	Total	283	100.0	100.0	



I am willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc.

```

FREQUENCIES VARIABLES=S3Q9
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

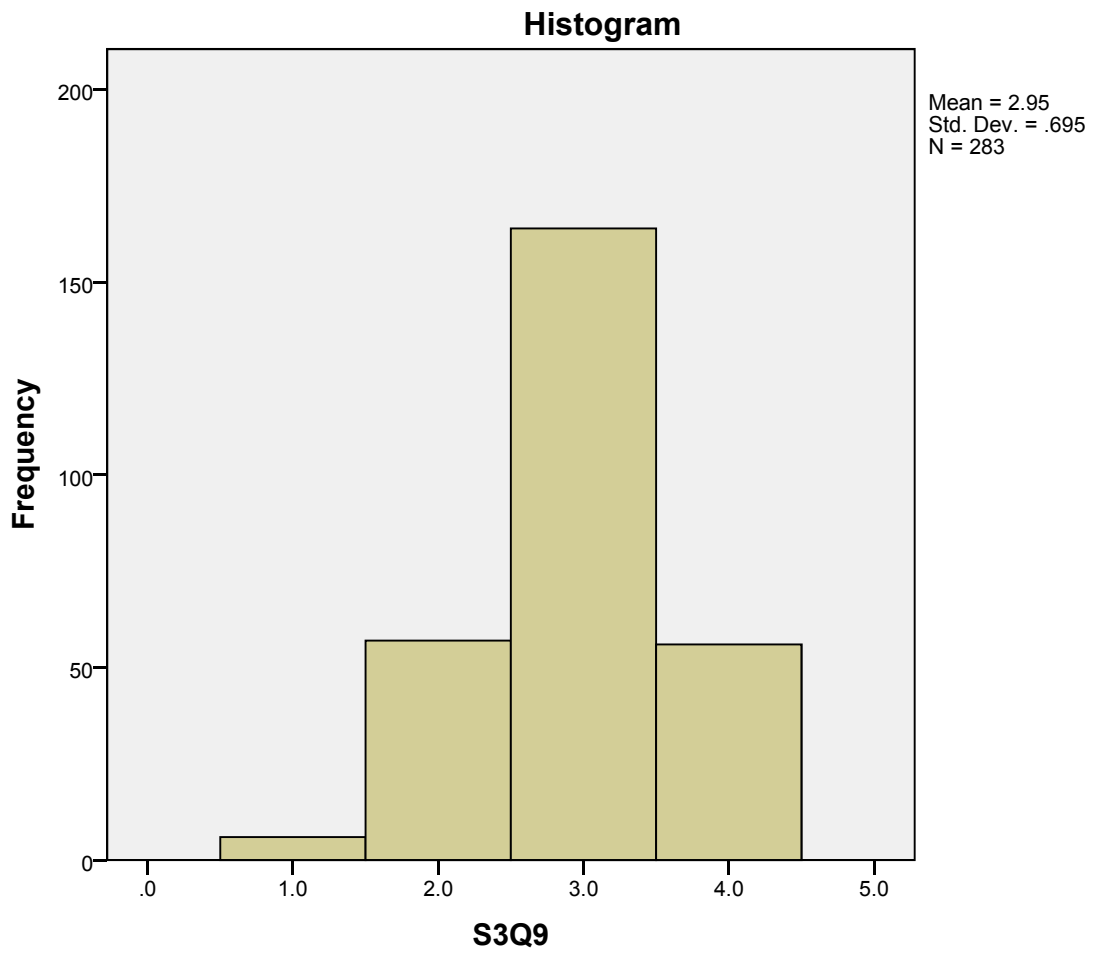
Statistics

S3Q9

N	Valid	283
	Missing	0
Mean		2.954
Median		3.000
Mode		3.0
Std. Deviation		.6955
Variance		.484
Minimum		1.0
Maximum		4.0

S3Q9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	6	2.1	2.1	2.1
	2.0	57	20.1	20.1	22.3
	3.0	164	58.0	58.0	80.2
	4.0	56	19.8	19.8	100.0
	Total	283	100.0	100.0	



I would be more willing to play a substantially proactive role in protecting the environment from over consumption, excess waste, climate change, pollution, etc., if environmental issues were not so politically charged.

```

FREQUENCIES VARIABLES=S3Q10
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

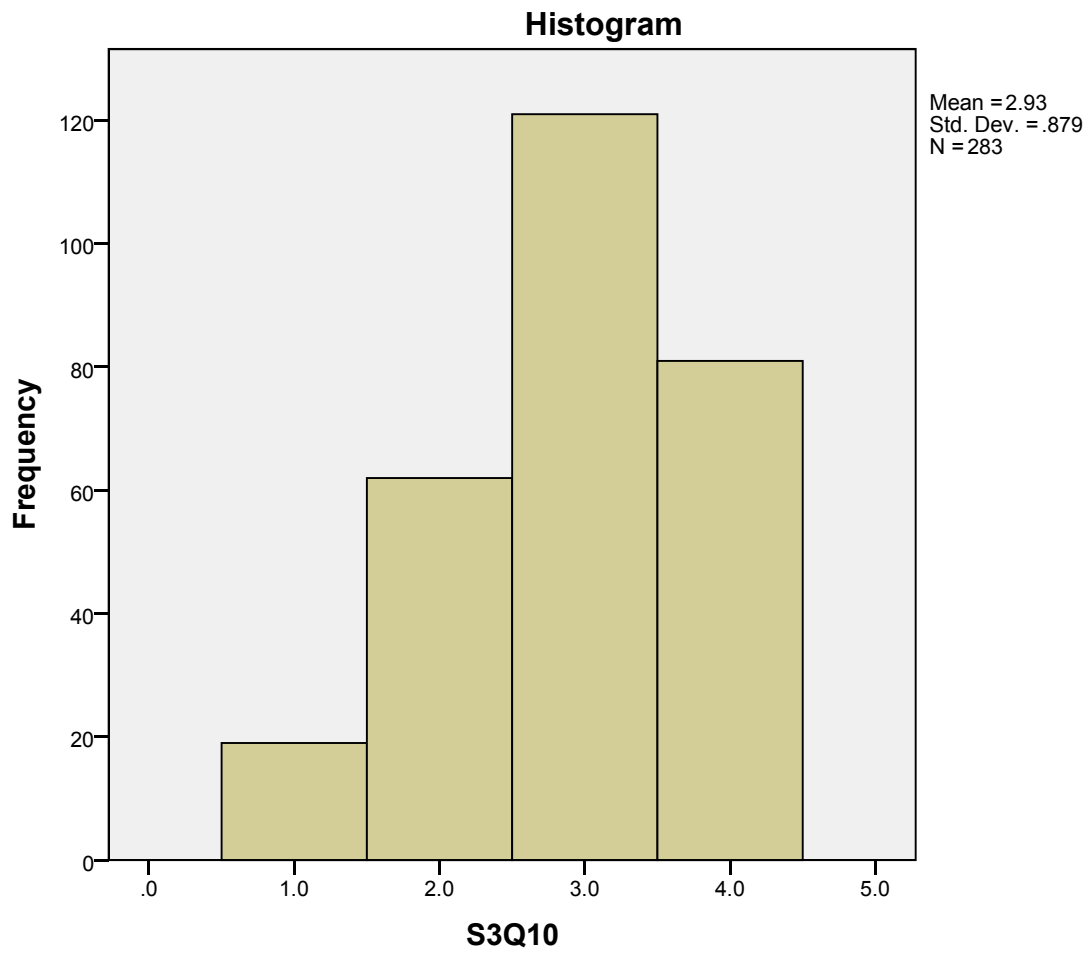
Statistics

S3Q10

N	Valid	283
	Missing	0
Mean		2.933
Median		3.000
Mode		3.0
Std. Deviation		.8787
Variance		.772
Minimum		1.0
Maximum		4.0

S3Q10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	19	6.7	6.7	6.7
	2.0	62	21.9	21.9	28.6
	3.0	121	42.8	42.8	71.4
	4.0	81	28.6	28.6	100.0
Total		283	100.0	100.0	



I understand what it means to be a good steward of the earth.

```

FREQUENCIES VARIABLES=S3Q11
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

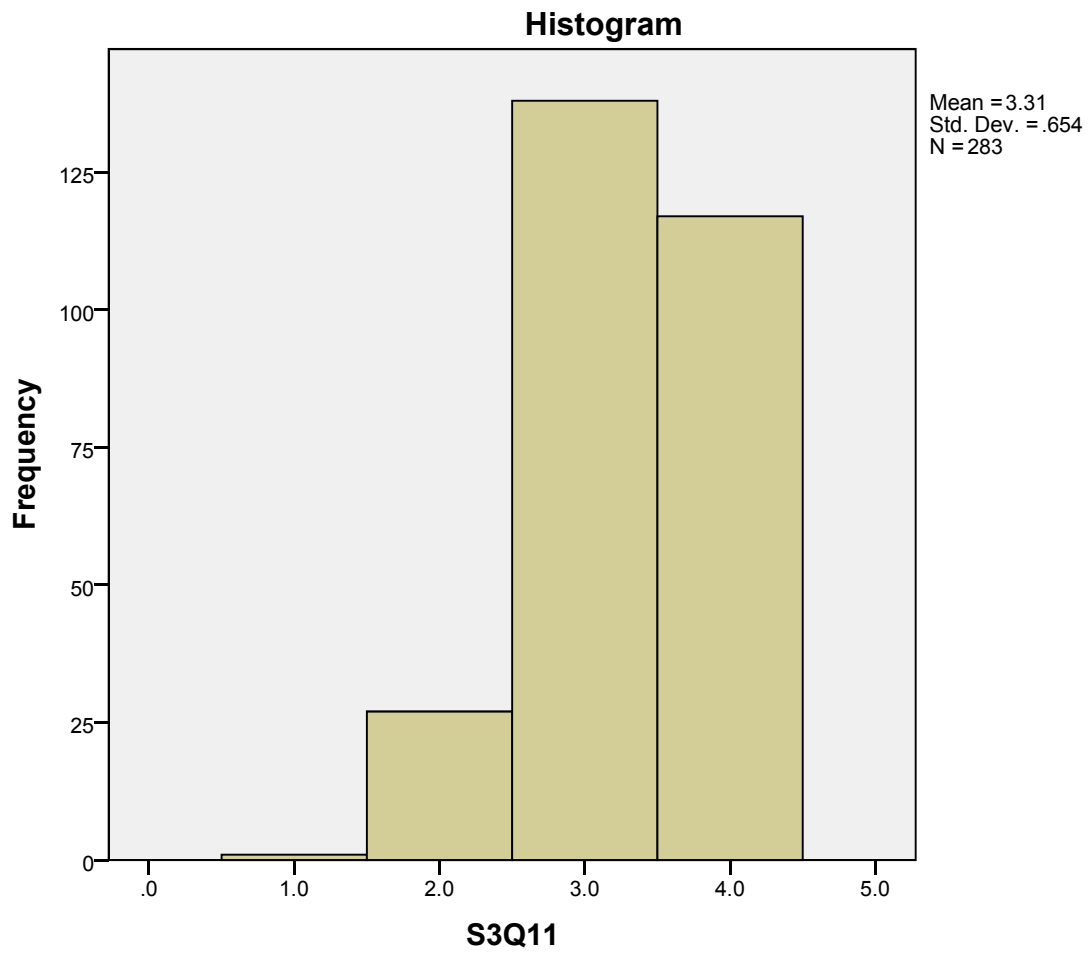
Statistics

S3Q11

N	Valid	283
	Missing	0
Mean		3.311
Median		3.000
Mode		3.0
Std. Deviation		.6541
Variance		.428
Minimum		1.0
Maximum		4.0

S3Q11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	1	.4	.4	.4
	2.0	27	9.5	9.5	9.9
	3.0	138	48.8	48.8	58.7
	4.0	117	41.3	41.3	100.0
	Total	283	100.0	100.0	



Please indicate the extent to which you would rank the concern that Evangelical Christians currently have for the stewardship of creation.

```

FREQUENCIES VARIABLES=S4Q1
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

Statistics

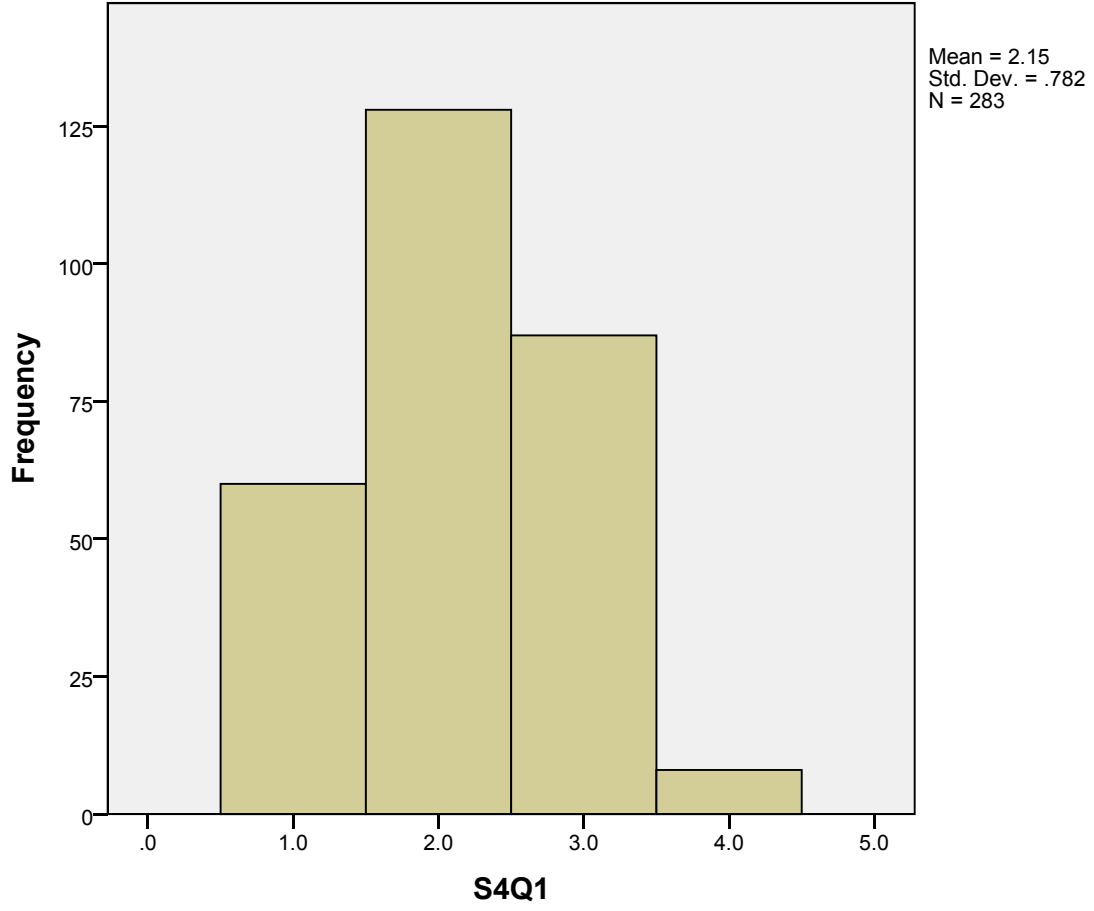
S4Q1

N	Valid	283
	Missing	0
Mean		2.152
Median		2.000
Mode		2.0
Std. Deviation		.7820
Variance		.612
Minimum		1.0
Maximum		4.0

S4Q1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	60	21.2	21.2	21.2
	2.0	128	45.2	45.2	66.4
	3.0	87	30.7	30.7	97.2
	4.0	8	2.8	2.8	100.0
	Total	283	100.0	100.0	

Histogram



Please indicate the extent to which you would rank the concern that Evangelical Christians should have for stewardship of creation.


```

FREQUENCIES VARIABLES=S4Q2
  /STATISTICS=STDDEV VARIANCE MINIMUM MAXIMUM MEAN MEDIAN MODE
  /HISTOGRAM
  /ORDER=ANALYSIS.

```

Frequencies

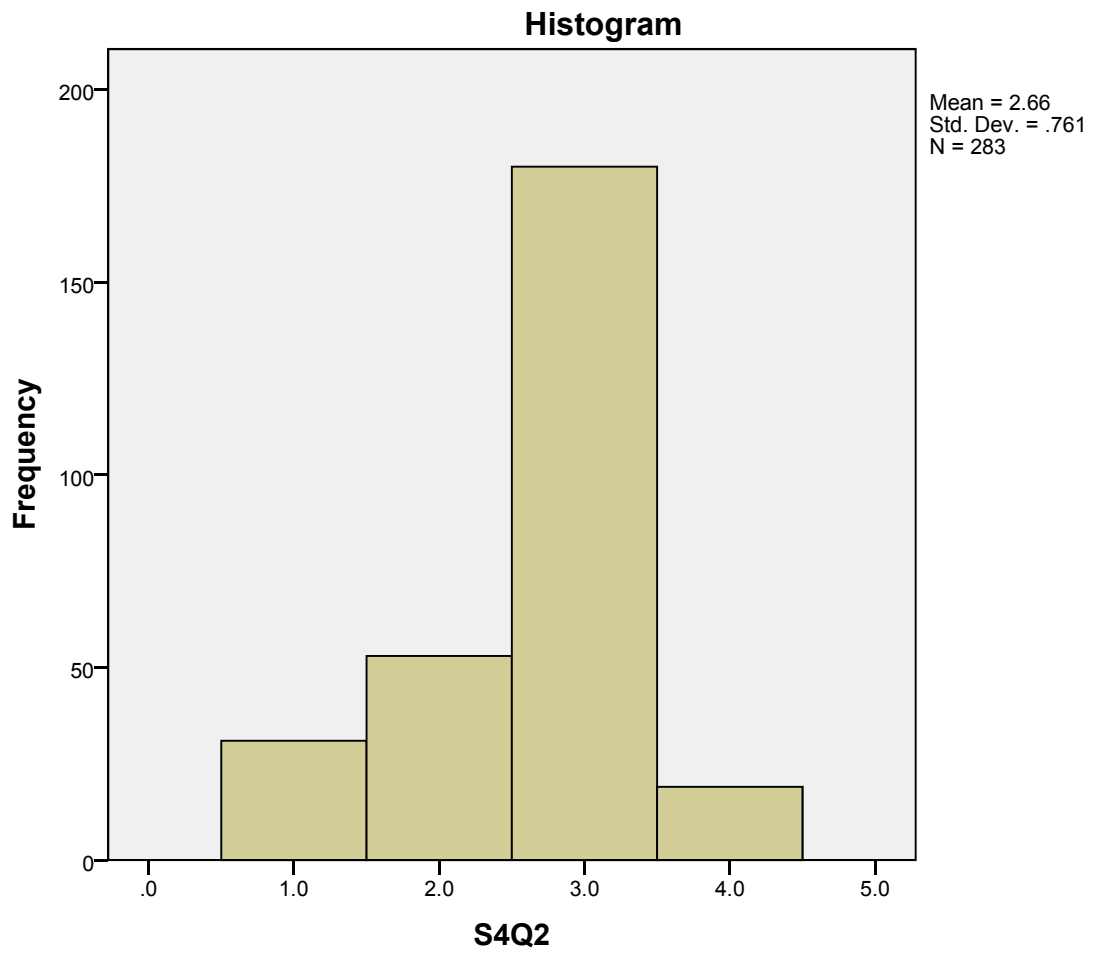
Statistics

S4Q2

N	Valid	283
	Missing	0
Mean		2.661
Median		3.000
Mode		3.0
Std. Deviation		.7613
Variance		.580
Minimum		1.0
Maximum		4.0

S4Q2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.0	31	11.0	11.0	11.0
	2.0	53	18.7	18.7	29.7
	3.0	180	63.6	63.6	93.3
	4.0	19	6.7	6.7	100.0
Total		283	100.0	100.0	



Comparative Data

I have dominion over nature and the natural resources that are found in nature.

and

I believe I am a good steward of nature and the natural resources that are found in nature.

T-TEST

/TESTVAL=0

/MISSING=ANALYSIS

/VARIABLES=S3Q6 S3Q7

/CRITERIA=CI(.95).

T-Test

[DataSet1] C:\Users\Jim Burt\Desktop\Raw Data\Database 1.sav

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
S3Q6	283	2.908	.9023	.0536
S3Q7	283	3.099	.6557	.0390

One-Sample Test

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
S3Q6	54.217	282	.000	2.9081	2.803	3.014
S3Q7	79.511	282	.000	3.0989	3.022	3.176

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